

AN INTEGRATED CONCEPT OF ISLAMIC EDUCATION: A STUDY ON ISLAMIC EDUCATION IN MUSLIM RELIGIOUS SECONDARY SCHOOLS IN SELANGOR, MALAYSIA

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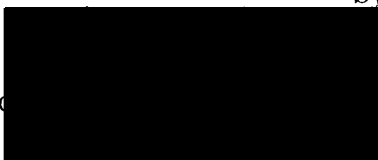
A thesis submitted in partial fulfilment of the requirements of the University
of Abertay Dundee for the degree of Doctor of Philosophy.

Ph.D.

July 2006

I certify that this thesis is the true and accurate version of the thesis approved
by the examiners.

Signed



Date11/9/06.....

This thesis is dedicated to my mother, Hajjah
Mariah, my wife, Syakirah, and my children, Uwais
Fakhri, Nur`Izzati and Muhammad Mu`az.

DECLARATION

I Hereby Declare That This Thesis Has Been Written By Myself
And That All Materials Not My Own Have Been Identified.

Ibrahim Hashim

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ABBREVIATIONS

ABIM	Angkatan Belia Islam Malaysia (Muslim Youth Movement Malaysia)
ANOVA	Analysis of Variance
CDC	Curriculum Development Centre
DF	Degrees of Freedom
FMS	Federated Malay States
GCE	General Certificate of Education
GCSE	General Certificate for Secondary Education
HSC	Higher School Certificate
ICSP	Integrated Curriculum for the Primary School
ICSS	Integrated Curriculum for the Secondary School
ICT	Information and Communication Technology
IE	Islamic Education
IIE	Integrated Islamic Education
IUIM	International Islamic University Malaysia
IKIM	Institut Kefahaman Islam Malaysia (Institute of Islamic Understanding Malaysia)
IPI	Institut Pengajian-pengajian Islam (Institute of Islamic Studies)
ISO	International Standardization Organization
IT	Information Technology
JAIS	Jabatan Agama Islam Selangor (Islamic Religious Department of Selangor)
JAPIM	Jabatan Pendidikan Islam dan Moral (Department of Islamic and Moral Education)
JERI	Jasmani, Emosi, Rohani dan Intelek (Physical, Emotion, Spirit and Intellect)
JIM	Jamaah Islah Malaysia (Malaysia Reform Movement)
KAA	Kelas Aliran Agama (Special Class for Islamic Religious Stream)
KBSM	Kurikulum Bersepadu Sekolah Menengah (Integrated Curriculum for Secondary School)
KBSR	Kurikulum Bersepadu Sekolah Rendah (Integrated Curriculum for Primary School)
KIAS	Kolej Islam Sultan Ahmad Shah (Sultan Ahmad Shah Islamic College)
KIM	Kolej Islam Malaya (Malaya Islamic College)
KTIM	Kolej Teknologi Islam Melaka (College of Islamic Technology Melaka)
KUIM	Kolej Universiti Islam Malaysia (Islamic University College Malaysia)
KUIS	Kolej Antarabangsa Universiti Islam Selangor (International Islamic College University Selangor)
KUSZA	Kolej Agama Sultan Zainal Abidin (Sultan Zainal Abidin Religious College)
MCE	Malaysia Certificate of Education
MOE	Ministry of Education

MSC	Multimedia Super Corridor
N	Number
NGO	Non Governmental Organization
PAS	Parti Islam Se-Malaysia (Pan Malaysia Islamic Party)
PKS	Penilaian Kendalian Sekolah (School-Based Assessment)
PMR	Penilaian Menengah Rendah (Assessment for Lower Secondary Level)
PTA	Parent-Teacher Association
PUM	Persatuan Ulama Malaysia (Malaysian Muslim Scholars Association)
SAN	Sekolah Agama Negeri (State Religious School)
SAR	Sekolah Agama Rakyat (People's Religious School)
SD	Standard Deviation
SMA	Sijil Menengah Agama (Religious Secondary Certificate)
SMKA	Sekolah Menengah Kebangsaan Agama (National Islamic Religious Secondary School)
SPM	Sijil Pelajaran Malaysia (Certificate of Education Malaysia)
SPSS	The Statistical Package for the Social Sciences
SSP	Smart School Project
STA	Sijil Tinggi Agama (Higher Religious Certificate)
STAM	Sijil Tinggi Agama Malaysia (Certificate of Higher Religious Education Malaysia)
STPM	Sijil Tinggi Pelajaran Malaysia (Certificate of Higher Education Malaysia)
UKM	Universiti Kebangsaan Malaysia (National University Malaysia)
UMNO	United Malay National Organization
UPSI	Universiti Pendidikan Sultan Idris (Sultan Idris Education University)
UPSR	Ujian Penilaian Sekolah Rendah (Assessment Test for the Primary School)

SYSTEM OF transliteration

The following system of transliteration has been adopted for Arabic words and names used in this research.

a = ا	z = ز	q = ق
b = ب	s = س	k = ك
t = ت	sh = ش	l = ل
th = ث	ṣ = ص	m = م
j = ج	ḍ = ض	n = ن
ḥ = ح	ṭ = ط	h = هـ
kh = خ	ẓ = ظ	w = و
d = د	‘ = ع	y = ي
dh = ذ	gh = غ	’ = ء
r = ر	f = ف	

The article is written as ‘al-’ even it comes before sun letters and after vowels. For example: Abū al-Sa‘ūd; not Abūs Sa‘ūd or Abū l-Sa‘ūd.

Vowels:

Short: a = َ (*fathah*) ; i = ِ (*kasrah*) ; u = ُ (*dammah*)

Long: ā = َآ ; ī = ِآ ; ā = ى ; ū = و

Diphthong: ay = آي ; aw = آو

Exceptions:

- i. The names of well known places, e.g. Beirut, Dubai, Iraq, etc.
- ii. The well known names e.g. Allah, Abdullah, Islam, etc.

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ABSTRACT

This study is based on the premise that Islamic Education in Malaysia plays a significant role in producing an integrated personality of young generation in order to fulfil the needs of the nation in the twenty-first century. Thus, it argues that there is a need for an integrated school curriculum which could develop all student potentials. This study is important to address several key issues related directly to the effectiveness of the implementation of Islamic Education curriculum and the changes undergone by the Muslim Religious Secondary Schools in Malaysia. The findings of the study found that Islamic Education has rapidly progressed and well accepted in Malaysian national education mainstream. The findings also suggested that the Islamic Education teachers and school administrators had positive attitudes towards the implementation of the Integrated Islamic Education curriculum in schools, the large majority of Islamic Education teachers were satisfied with the overall achievement of Islamic Education, and they also believed that all objectives of the Islamic Education curriculum were either successfully or very successfully fulfilled. Despite these positive results, the study revealed that the Islamic Education teachers still have less adequate knowledge of the integrated concept of Islamic Education. Also, there were a few problems such as lack of cooperation of school leaderships, undesirable school environments, exam-oriented trend as well as the inadequacy of teachers in some schools that could hinder the effectiveness of the implementation of the IIE. Accordingly, all education stakeholders from the Malaysian federal government to the school should take necessary steps to ensure the future improvement of Islamic Education in the country.

INTRODUCTION

This study is an attempt to address the issues of Islamic Education in Malaysia and to examine how effective would be the implementation of the Integrated Islamic Education curriculum in the Malaysian Islamic Religious Secondary Schools. Thus, this study puts a special focus on the examination of the key areas of the subject-matter, including the development of Islamic Education in Malaysia, the Islamic Education Curriculum in the Integrated Curriculum for the Secondary School (ICSS), the theoretical framework of an Integrated Islamic Education (IIE), and the investigation of the implementation of the Integrated Islamic Education in Islamic Religious Secondary Schools in the state of Selangor, Malaysia.

Islamic Education in Malaysia has always been a centre of attention among parents, educationists and politicians. This is due to its pertinent role, particularly to the Muslim society in shaping the young. In Malaysia, the Islamic Education system has experienced several significant changes since her independence (1957) up to the present day in attempting to fulfil the needs of the people and the nation. In the 1980s, Islamic Education underwent significant development and improvements. These tremendous changes were marked by the introduction of the integrated curriculum in Malaysian schools, namely the New Curriculum for the Primary School in 1983 and the Integrated Curriculum for the Secondary School in 1989, and the formulation of the National Philosophy of

Education in 1988 in which the school education was geared towards achieving holistic goals (Ministry of Education 2001a: 15).

However, the success of the implementation of an Integrated Islamic Education curriculum in schools is still in question. As far as the researcher is concerned, only a few studies have been undertaken which have specifically focused on the examination of the effectiveness of the implementation of Islamic Education in schools. There is also a need to study the current key aspects of the implementation of an Islamic Education in schools in order to identify how it can be effectively taught and how it can be well adapted to the new styles of teaching-learning in this era of information and communication technology. Moreover, although much has been written on Islamic Education, little attention has been given to evaluate the effectiveness of an Integrated Islamic Education with special focus on Islamic Religious Secondary Schools. To fill this gap, it is thus timely to conduct this particular study. The aim of the current study is to examine how effective is the implementation of an Integrated Islamic Education in secondary schools, with a special focus on the Islamic Religious Secondary Schools in Selangor, Malaysia.

Adnan's (1995) PhD thesis, entitled *Islamic Education: Subject Matter*, examined the organisation and presentation of an Islamic Education curriculum in the Integrated Curriculum for the Secondary School (ICSS/KBSM) in Malaysia. The study found there to be a mismatch between the curriculum plan and actual teaching practices in the classroom. This study also suggested that in many areas

of concern, the mismatch varied and was related to the age, school type, and the demographic differences of the students. The main focus of Adnan's thesis was examining the implementation of Islamic Education in general, and did not specifically deal with the process of teaching Islamic Education curriculum in Muslim Religious Schools and the concept of an Integrated Islamic Education. However, Adnan's work is useful for examination because it provides a framework for this study, in order to relate its findings to the present time..

A compilation of papers edited by Suzalie (2003), including those of Adnan and other academicians in *Memahami Isu-isu Pendidikan Islam di Malaysia* (To Comprehend Issues of Islamic Education in Malaysia) discussed different issues of Islamic Education in Malaysia, ranging from globalisation and challenge of education, the role of Islamic Education, the experiences of state Muslim Religious Schools in the implementation of the curriculum, Islamic Studies in the higher educations as well as the prospect of Muslim Religious Schools. However, these papers only touch the surface of these particular issues rather than provide an in-depth discussion of every individual problem regarding Islamic Education. Thus, the present study will focus on and examine thoroughly the recent implementation of the Islamic Education curriculum in Muslim Religious Schools in Malaysia.

Another central point of reference for this study is Rosnani's work (1996a), *Educational Dualism in Malaysia: Implications for Theory and Practice*. It can be considered a comprehensive research that investigates the differences between

two systems, religious and secular education systems at theoretical and practical levels in Malaysia. This work is helpful in providing background information to this study, as it examines the causes of dualism in the Malaysian education system and then attempts to reconcile between 'secular' and Islamic religious educations. However, it deals more with the theoretical rather than the practical aspect of Islamic Education in Malaysia.

In another important work, Harun Din in Sobri and Harun (1988) expressed criticisms of and some negative assumptions among Malaysian society towards religious education. Furthermore, he has disclosed the problems confronting the religious schools, especially those of finance, teacher shortage, decline of student enrolment because of the poor economic value of such an education, and an over-burdening of students with too many subjects, resulting in mediocrity. Although Harun had carried out the study for nearly twenty years ago, it is still worth examining in comparing between the past and present state of Islamic Education in the country.

Similarly, Faisal (1993) discussed the problems of Islamic education in Malaysia. He called for a comprehensive reform of the education system in Religious/Arabic schools, towards creating a holistic system that integrates the concept of knowledge in order to face the great challenges of sciences in modern times. Finally, he argued that the ideal reformation of religious schools should be comprehensive, directing towards the unification of all branches of knowledge. However, both scholars, Harun and Faisal justified their arguments and claims

based on secondary rather than primary data. Thus this study will investigate some of the key aspects of Islamic Education in schools based on the findings from first-hand information gathered from Islamic Education teachers and headteachers as well as education officers.

Mohd. Kamal (1999), in a paper focusing on the integration of knowledge in the higher education institutions, demonstrated an integrated model of Islamic Studies at International Islamic University Malaysia (IIUM). He highlighted the establishment of IIUM as an institution of higher learning where all human knowledge is integrated and unified under the concept of *tawhīd*, thus ending the unwarranted compartmentalization of “religious knowledge” and “secular knowledge”. He justified the setting up of the *Kullīyyah* (School) of Islamic Revealed Knowledge and Human Sciences as a serious effort to integrate traditional Islamic studies and social sciences as the important areas of human learning in a university curriculum (Mohd. Kamal 1999: 227 and 229). This study is valuable as a working model of integration in an Islamic Education curriculum. However, it is much more relevant to higher education whereas the present study will focus on the integrated concept of Islamic Education and its implementation at the school level.

This shows that several studies have been undertaken to investigate the issues of Islamic Education in Malaysia from different angles. However, the distinctiveness of the present study will be the focus on the effectiveness of the implementation of an Islamic Education in schools within the framework of an integrated concept

of Islamic Education. As a preliminary presentation of this thesis, the researcher will firstly outline the focus of study, the research questions and the objectives of study in this introductory chapter before switching into in-depth discussions on the subject-matter.

The Need for an Integrated Islamic Education Curriculum

During the colonial and early independence era, two systems of education were running simultaneously in Malaya; traditional Islamic religious education and “secular” modern education. Parents including Muslims tended to send their children to modern schools which were largely secular because they provided more economic values and offered more prospects. On the contrary, Islamic religious education which took root in Malay community since 1400s began to decline because it was deemed as not adaptable to modern changes. The curriculum of the traditional Malay education system, although based on religious teaching, has less content of modern knowledge such as sciences, technology, mathematics and economics, for example. As a result, religious students were not being equipped with the modern knowledge that would enable them to take a significant role in the socio-economic development of the country. They were thus being naturally left out from the mainstream of national development and remaining in the narrow religious areas. Their professions were limited to religious pursuits such as being religious teachers, *imāms* (leaders in prayer) and *qāḍīs* (judges in the Islamic courts). This created a perception among the people that religious education did not provide any economic value. Consequently, those who came from an Islamic religious education background

tended to stay with their own group and isolate themselves from the rest of the society.

On the other hand, the national secular education system failed to infuse the moral values, thus leading to social problems. It has also been claimed that the present national education system had failed to develop moral character, contributing to the increase in corruption, white-collar crime and drug addiction (Mohd. Nur 1989: 262).

This situation put the Muslim parents and children in a dilemma; the existence of dualism in education would affect negatively the balanced development of their children. Parents wanted their children to grow up with Islamic religious values and at the same time, they wanted them to be equipped with the knowledge of modern technology and its advances. However, this educational dualism has failed to fulfil some parents' expectations, especially among Islamic-minded Muslims, of producing an integrated personality.

In the era of Muslim resurgence beginning from the 1970s onward, Muslim groups such as the Malaysian Muslim Youth Movement (ABIM) urged the government to introduce an integrated system of education to resolve the above problems by incorporating both systems of education. With an integrated system of education, they believed, students would not be left out of the mainstream of national development. Muslim groups began to set up their own schools in order to accomplish their objective of integrating Islamic knowledge and human

knowledge. During these periods a number of Muslim schools were established ranging from kindergartens¹ to secondary schools especially in the Klang Valley and Selangor.

In response to this development, the government through the education ministry and state religious department also took the positive step in 1977 of introducing Muslim religious schools which combine both Islamic religious and modern subjects in the curriculum with full financial support from federal and state governments. This positive development has contributed to the rapid development of Islamic education in the country. Lately, the Muslim school has regained encouraging demand from parents including those of the middle-class and professionals. The Muslim schools run by the government have become popular among Muslim parents in the country, with a continuous increase in annual enrolment. And, apparently, the schools run by Muslim movements like ABIM (Malaysian Muslim Youth Movement), JIM (Malaysian *Iṣlāh* Movement) and previously Al-Arqam (a *dakwah* [Arabic: *da`wah*] group led by Ashaari Muhammad) have also received the same response. The overwhelming responses from the parents to these types of schools is probably due to their excellent achievements in national examinations in the last decade and their success in producing knowledgeable students in both Islamic religious knowledge and worldly knowledge with moral strength.

¹ Malaysian wording for nursery school.

However, some issues regarding the effectiveness of Islamic Education and its implementation in the schools are still outstanding. Before outlining the questions of this study, it would be useful to clarify what an Integrated Islamic Education in Malaysian school curriculum is, in order to relate to the issues that have been mentioned above and to provide a context to the coming discussions.

Islamic Education is a core component in the Integrated Curriculum for the Secondary School (ICSS/KBSM) in Malaysia. The Integrated Curriculum of Islamic Education aims to develop the whole potential of students in a holistic, balanced and integrated manner encompassing intellectual, spiritual, emotional and physical aspects. The content of the Integrated Islamic Education curriculum covers the reading of the Qur'ān and *Ḥadīth*, the Sciences of *Shar'īyyah* (Muslim Laws) and Islamic Ethics. A thorough discussion of an Islamic Education curriculum is devoted to chapter three in this thesis.

Key Research Questions

This study attempts to focus on these questions:

- a. What is the position of Islamic Education in the Malaysian educational system?
- b. What have been the major developments of Islamic Education system in Malaysia since the nineteenth century up to the present day?
- c. What are the issues and challenges of Islamic Education in the twenty-first century?

- d. What changes and reforms of Islamic Education curriculum have taken place in the Integrated Curriculum for the Secondary School (ICSS/KBSM)?
- e. What is the theoretical foundation of an integrated concept of Islamic Education from a Muslim point of view?
- f. What are the attitudes of Islamic Education teachers and their headteachers towards the implementation of the Integrated Islamic Education in school?
- g. What is the level of knowledge of Islamic Education teachers on an integrated concept of Islamic Education?
- h. Are the Muslim religious school objectives compatible with the Integrated Islamic educational concept?
- i. What is the level of achievement of the overall implementation of the Integrated Islamic Education curriculum and its objectives?
- j. Do Islamic Education teachers use a variety of teaching and assessment techniques?
- k. What are the problems of teaching the Integrated Islamic Education in schools and how can the present state of the Integrated Islamic Education be improved?

Objective of Study

The objectives of this study are as follows:

1. To examine an integrated concept of Islamic Education from a Muslim outlook.

2. To analyze critically the key issues and reforms of Islamic Education in Malaysia.
3. To examine the Integrated Islamic Education curriculum in the Integrated Curriculum for Secondary School (ICSS).
4. To find out teachers' knowledge of the integrated concept of Islamic Education, and their views on its elements and components in the Integrated Islamic Education curriculum.
5. To examine the attitudes of Islamic Education teachers and their headteachers towards the implementation of the Integrated Islamic Education.
6. To examine the compatibility between the integrated concept of Islamic Education with the schools' objectives.
7. To examine the achievement of the Integrated Islamic Education curriculum and its objectives.
8. To find out the teaching and assessment techniques in teaching the Integrated Islamic Education.
9. To identify the problems and challenges of Muslim religious schools in implementing an Integrated Islamic Education in this changing era.
10. To give recommendations for and solutions to the future improvement of an Integrated Islamic Education and Muslim Religious Schools.

Significance of the Study

A study such as this is crucial to examine some key aspects of the implementation of an Integrated Islamic Education including, the adequacy of teachers'

understanding of an integrated concept of Islamic Education and the teaching and assessment techniques employed in the classroom. These aspects are necessary to be examined because they contribute to the outcomes of education endeavour. In addition, past studies have shown that the state Muslim religious schools in particular still face a shortage of qualified and competent teachers. Also, the full utilization of instruction technologies for teaching Islamic Education among teachers has been found to be lacking. Thus, this study is highly relevant to address the above problems.

Secondly, the study is essential because Muslim religious schools are becoming an important alternative school system in the country. As mentioned earlier, they have gained a great popularity among parents because of their excellent achievements in the national examinations and in moulding students' personalities. The high demand for Muslim religious schools is evidenced by the continuous increase of enrolments from year to year. In addition, the number of schools is rising every year. According to the statistics revealed by the Ministry of Education (www.moe.gov.my/statistik/infstat.htm), student enrolment increased in National Muslim Secondary Schools from 34,381 in 2000 to 35,816 in 2001, an annual average increase of about 8 percent. During a similar period, the number of schools also increased from 47 in 1998 to 53 in 2001. The Islamic schools run by the federal and state governments were started in the 1970's, but very few studies have been conducted to evaluate their performance. Muslim religious schools are long established and have improved their systems. They need further

investigation to evaluate whether the implemented systems are in line with the ideal philosophy of an Integrated Islamic Education.

Thirdly, this study attempts to clarify the definition of an Islamic Education from a Muslim perspective. Muslim intellectuals tend to use their own definition of education by claiming that their own understanding of education is justified. The traditional scholars believe that an Islamic Education is limited to the fundamentals of Islam such as *`aqidah* (creed), *sharī`ah* (Muslim law), *akhlāk* (ethics), Arabic Language and Muslim History, while modern secularists see Islamic Education as a ritual which is not related to modern sciences and technologies. Both perceptions confuse the Muslims about an ideal meaning of education in Islam. Islam is a complete way of life, which covers all spheres of human life and is not necessarily synonymous with religious education in the “West” (Farhan 1991: 16). The human being, the object of education, is composed of the faculty of mind (*`aql*), soul (*rūh*) and body (*jasad*). Thus, to develop the human being means to develop all components of human nature without ignoring any aspects of it or stressing one and neglecting the rest.

Finally, it is hoped that this study contributes to enhancing the ongoing implementation of an integrated educational system in national education. Furthermore, it attempts to give resolutions to those problems of an integrated education that cause inefficiency in the implementation of this system. Therefore, this study is significant for the education stakeholders in Malaysia such as

teachers, school leaderships, the Department of Islamic and Moral Education, and the Ministry of Education.

Methodology of Research

As far as the research is concerned, this study adopts historical and conceptual analyses as well as fieldwork research. Therefore multiple methods are adopted to gather sufficient research data such as a literature survey, the questionnaire and the interview.

The literature survey is used to review as much as possible the existing materials which discuss the subject. This method is essential for examining the background and nature of the subject as well as analyzing the educational system in schools. The primary sources of documents are the collections of documentary evidences available in the education departments and schools. The identified written sources include books and journals, records, magazines, school publications, papers and web-site pages.

The questionnaire method is also used to obtain information from respondents. It can be defined as “a pre-formulated written set of questions to which participants record their answers, usually within largely closely defined alternatives” (Sekaran 1992: 200). This method is chosen because it can supply a considerable amount of research data in standardized answers. The questionnaires are personally administered by the researcher to the participants at their workplaces. By using this method, a better response rate is ensured,

faster than the postal questionnaire. The total population of Islamic Education teachers from National Muslim Religious Schools and Selangor State Religious Schools was chosen to complete the questionnaires.

The interview is one of the main data collection tools to access people's perceptions, meanings, and definitions of situations and constructions of reality. The interview is defined as a "face to face, interpersonal role situation in which an interviewer asks participants questions designed to elicit answers pertinent to research hypotheses" (Nachmias and Nachmias 1996: 232). Therefore, semi-structured interviews are conducted with headteachers or deputy headteachers of Muslim religious schools in Selangor and the responsible officers of Islamic Education in the Ministry of Education Malaysia, and Selangor Islamic Religious Department. This technique is used to produce data which deal with topics in depth and in detail.

Having outlined what this study is about, it is also useful to present the organization of the thesis to give the general description of the study before further discussion on the subject-matter.

Organisation of the Study

This study will be divided into two main parts. The first part includes four chapters. It will deal with a literature review of the background of the education system in Malaysia, the development of Islamic Education and the analysis of Islamic Education curriculum in the Integrated Curriculum for the Secondary

School (ICSS). The theoretical framework of an Integrated Islamic Education will be included at the end of this part to give a detailed debate on an integrated concept of Islamic Education which is one of the main subjects of the study.

The second section of this thesis is composed of five chapters. It will deal with the fieldwork research conducted in this study which includes its research methodologies, results of the quantitative and qualitative data. At the end of this part, the discussion of the findings, and the conclusions and recommendations of the study will be presented.

The first chapter on the Malaysian education system will discuss the schooling system in Malaysia. It will analyse the Integrated Curriculum and particular focus will be given to the Integrated Curriculum for the Secondary School (ICSS/KBSM). The discussion will specifically discuss the education structures, education administration, education reforms, curriculum development and the assessment system used in the Malaysian education system. Toward the end, the chapter will examine the educational strategies taken by the Ministry of Education to address some issues and challenges of education in contemporary Malaysia. The purpose of this chapter is to give an overview of the Malaysian education system, of which Islamic Education is one part of the system.

The second chapter on the development of Islamic Education in Malaysia will deal with the historical background of Islamic Education in Malaysia. The development of Muslim education institutions and their curriculum structures

will be critically analysed. Finally, the current Islamic Education development particularly at the schools level will be examined. Some pertinent issues and problems encountered during the implementation of Islamic Education will also be highlighted. This is important because it relates to the reforms in the Islamic Education curriculum and changes in Muslim religious schools later on. By understanding the whole scenario of Islamic Education, the reader should be enabled to evaluate the achievement and progress of Islamic Education system nowadays.

The third chapter on Islamic Education curriculum will particularly examine the Islamic Education curriculum in the Integrated Curriculum for Secondary Schools (ICSS) as a model of an Integrated Islamic Education concept which will be examined in the following chapter. Firstly, it will discuss the status of Islamic Education in ICSS, its philosophy and aims, the management of Islamic Education, its teaching and learning emphasis as well as assessment of the student. Secondly, the chapter will also highlight the changes currently being implemented after the revision of Islamic Education curriculum in 2003. Therefore, the discussion in this chapter will give the latest information on the Islamic Education curriculum which is implemented in secondary schools in Malaysia.

The fourth chapter on the theoretical framework of an Integrated Islamic Education will mainly examine the epistemological issues of Islamic Education, which includes its meaning and its philosophy and aims. The discussion will be

based on a debate on the concept of education from Muslim perspectives. Toward the end of the discussion, the researcher will conclude on the definition of an integrated concept of the Islamic Education which will act as subject-reference in this study.

In the second section, the fifth chapter on the research methodologies will be presented. It will discuss the issues of research methods in education, research design and the administration of data collection employed in the fieldwork. The research questions of the study will be outlined as the basis for conducting the questionnaire and interviews. The issues of validity, reliability and ethical consideration in conducting the fieldwork research will also be included. This chapter aims to give the reader the detailed procedures employed by the researcher in conducting the fieldwork research.

The results of the data will be presented in two chapters: chapters six and seven. The sixth chapter will specifically present the results of quantitative data from the questionnaire. And the seventh chapter will present the results of qualitative data from the interviews and open-ended questions. Both quantitative and qualitative results will be presented in the light of the research questions which are formulated earlier. The data of this study will be analysed by using SPSS version 11. The collected data will then be analysed using frequency, t-test and one-way ANOVA.

The eighth chapter on the discussion of the findings will present the significant findings of the study based on the data presented in the results chapters. The discussion will be structured according to the research questions of the survey. During discussion of the findings, previous studies and current educational practices will be integrated to enrich the discussion. Finally, the last chapter will present the conclusions of the study which incorporates the key findings of the study as well as the recommendations and implications for future research, practice and policy.

CHAPTER ONE

MALAYSIAN EDUCATION SYSTEM IN THE HISTORICAL AND PRESENT CONTEXT

Introduction

This chapter is an overview of the Malaysian public education system ranging from the colonial period, the post-independence era and nowadays. However, the discussion in this thesis is focused on the schooling system at primary and secondary levels and excludes the higher education level. The chapter firstly discusses and analyses the historical background of the education system during the colonial period and after independence. It then goes on to address the present education system focusing on the New Curriculum of Primary Schools and Integrated Curriculum of Secondary Schools. For this purpose, it specifically examines the assessment system, the education structures, and the educational administration in Malaysia. Finally, the chapter focuses on the education strategies taken by the Ministry of Education to address some issues in the education system.

Before going to the discussion on the development of education system, it is useful to present an overview of Malaysia to which the study is related to. This helps to give the context of the study and to provide background information before further discussion on Malaysian education.

Malaysia: An Overview

Geographically, Malaysia is made up of two parts: Peninsular Malaysia or West Malaysia and East Malaysia. Peninsular Malaysia comprises the states of Perlis, Kedah, Penang, Perak, Kelantan, Trengganu, Pahang, Selangor, Negeri Sembilan, Malacca and Johor. While East Malaysia consists of two states: Sabah and Sarawak (see appendix 1).

Malaysia is a multi-racial, multi-cultural and multi-religious nation and has a total population of about 23.27 million. According to the 2000 Census (Department of Statistics Malaysia, www.statistics.gov.my), an indigenous group of *Bumiputra*² (literally “sons of the soil”) comprise 65.1% of the population, followed by 26% of Chinese, and 7.7% of Indians, while the rest is from other origins. Malays³ form the majority ethnic group in Peninsular Malaysia, while Kadazans, Dusuns and Ibans form the majority in Sabah and Sarawak respectively. Islam is the most widely professed religion in Malaysia; its proportion is 60.4% in 2000. However, the country has a fair share of those embracing other religions. All Malays are Muslims, the majority of Chinese are Buddhist-Confucius and most of the Indians are Hindus. There are also a few Chinese and Indians who are Christians and Muslims.

Historically, Peninsular Malaysia (formally known as Malaya) and East Malaysia

²Bumiputra comprises Malays, Ibans, Kadazans, Dayaks, Murut and other indigenous ethnics.

³ The definition of a Malay as stipulated in the Malaysian Constitution is one who habitually speaks the Malay language, practices Malay customs and who is a Muslim by faith.

(formally known as North Borneo) were settled by indigenous *Bumiputras*. However, in the middle of the seventeenth century, British colonials brought Chinese and Indians into the Malay States for economic reasons (Yahya, 1989: 87). At the initial stage, the Chinese were concentrated in the Strait Settlements⁴ but later spread to other Malay States in search of trading and mining. During the nineteenth and early twentieth centuries, a great number of Chinese migrated to Malay Peninsular through their strong desire for economic opportunities abroad. The internal factor of over-population in China which resulted in land shortage and serious inflation also enticed them to migrate to look for better livelihoods (Ching-Lwang 1986: 1). Similarly, the influx of Indian immigrants was due to economic benefits.

Malaya experienced a series of foreign colonisation starting from the Portuguese occupation in 1511, then followed by the Dutch in 1641 and the Japanese occupation from 1941-45. After the Second World War, the British came to occupy the Malay lands, and began to spread their control in the country when the British East Indian Company acquired Penang from the Sultan of Kedah for a trade site and naval base in 1786. Singapore was acquired by British in 1819, followed by Malacca in 1824 to form the Straits Settlements in 1826 (Andaya and Andaya 1982: 122). This formation witnessed the starting point of British political integration in Malay states.

⁴ The Strait Settlements were a collection of territories of the British East India Company in Southeast Asia which were given collective administration in 1826. They consisted of Penang, Singapore and Malacca. Singapore was a part of Malaya before its separation in 1965.

Islam in Malaysia

Islam is the official religion of the country. However, the Malaysian Constitution guarantees that other religions can be practiced in peace and harmony in any part of the country; every person has the right to profess and practice his own religion (Federal Constitution 1988: 2).⁵ Islam has been rooted in Malay society since the fourteenth century.⁶ The spread of Islam can be identified since the Malaccan Kingdom. During the Malaccan Sultanate era, Islam was given a special privilege in their social life by the royal ruler and people. Local *ulamak* (Arabic: *‘ulamā’* means Muslim scholars) have played an important role in spreading Islam by opening Muslim religious educational institutions called *pondok*⁷ and *madrasah*⁸ which will be further discussed in detail in chapter 2.

In Malaysia, one could argue that the emergence of the *Islāh* movement⁹ at the beginning of the twentieth century was in response to Western colonialization influences in the country. The idea of Muslim reform was initiated by several Muslim students who had graduated from the Arab countries especially Egypt

⁵ This is in line with the Qur’anic teaching where Islam guarantees religious freedom for all people; they should be free to practice their own religion as stated clearly in the Qur’ān “There should not be any compulsion in religion” (Qur’ān, 2: 256).

⁶ The earliest evidence of the presence of Islam in Southeast Asia comes from near Gerisik in Java from the tomb of a Muslim merchant dated AD 1082. In Malaysia itself the earliest evidence comes from the famous inscription from Kuala Brang in Terengganu which, dated to the fourteenth century, precedes the Melaka sultanate.

⁷ *Pondok* is an independent traditional Islamic school for Qur’anic and Islamic religious subjects that provided lodging for its students. The *pondok* institution is further discussed in chapter 2.

⁸ *Madrasah* is a more systematic and modern religious school in its organization and design.

⁹ *Islāh* is an Arabic term for “reform”. *Islāh* has come to denote the reform movement in the Muslim world in the last three centuries. The movement aimed at returning Islam to its original message, with a theological emphasis on *Tawhīd*.

(Hooker 2003: 8). Upon returning to their homeland, they started to criticise the socioeconomic backwardness and religious conservatism of traditional Malay society at that time. They also put an equal emphasis on the reformation of educational system. The proponents of the *Iṣlāh* movement established the modern Muslim schools (*madrrasah*), whose curriculum is totally different from that of the traditional *pondok* system with the introduction of modern subjects and new methods of learning and teaching religion. They also founded the magazine *al-Imām*, the first periodical to spread the vision of Muslim reform in the Malay Archipelago, attempting to generate the Malay-Muslim generation towards socio-economic consciousness and initiate a struggle for independence of the country from colonial rule.

Before independence in 1957, an Islamic political party better known as PAS (Pan-Malayan Islamic Party) emerged from the defection of the *ulamak* faction in the Malay nationalist party known as the UMNO (United Malay National Organization) in 1951. Its emergence marked another turning point in the development of Muslim thought among the Malay-Muslim community, particularly in Peninsular Malaysia. The party upholds the idea of establishing an Islamic state in the country by implementing a total Islamic *sharī`ah*.

From the early 1970s onwards, Malaysia was also influenced by the Muslim resurgence which took place in other Muslim worlds. The phenomena can be witnessed through the restoration of the slogan that Islam is a complete way of life (*al-dīn*) which encompasses social, economic and political aspects of the

human life. Several *da`wah*¹⁰ movements have actively organized Muslim activities for the young generation. Among them, ABIM (*Angkatan Belia Islam Malaysia*), al-Arqam, JIM (*Jamā`ah Islāh Malaysia*), PUM (*Persatuan Ulama Malaysia*) are representing *da`wah* movement to propagate the Islamic message to the community. At the same time, the government also initiates the Islamic programmes in response to the Muslim resurgence in the country.

The examination of the Islamisation process carried out by the government and the Muslim movements particularly related to education system in Malaysia will be presented elsewhere in the coming chapter. The next section will discuss the development of the education system in Malaysian from the colonial period up to the present day.

Education System during the Colonial Period (1800-1956)

The Malaysian education system has gone through a steady evolution since the pre-independence era of the nineteenth and early twentieth centuries up until the present day. There have been changes and reforms in education policies to equip the young with the skills, knowledge, values and attitudes needed in the quest for nation building.

¹⁰ The word '*da`wah*' in Malay language is '*dakwah*' which means to call or summon, referring to organised activities to encourage Muslims to intensify their devotion to Islam, also to introduce Islam to non-Muslims.

During British rule, Chinese and Indian immigrants had come to Malaya on a large scale. This had changed the ethnic composition of the population to three major ethnic groups i.e. Malays, Chinese and Indians. Thus, it had created the multicultural character of Malaysia's population with a highly diversified ethnic mix. Each and every group had their own distinctive language and culture and they tried very hard to keep and preserve these from being eroded for the future generation.

Despite the pluralistic character of Malaysian society, education during the colonial era did not function as a social integration instrument to draw members of the society closer. Moreover, the British adopted a *laissez-faire* policy in education by allowing each group to establish schools based on their native languages. In consequence, there were separate schools with different media of instructions and curricula for children from various ethnic groups.

The colonial authority introduced a secular education system in Malaysia which had been adopted from the British education system. The British firstly set up English schools; these were followed by Malay vernacular schools. In addition to these two school systems, there existed popular Muslim religious schools such as *pondok* and *madrasah* institutions which will be discussed in chapter 2. Other independent vernacular schools¹¹ were Chinese and Indian to cater for Chinese and Indian children. In having different school systems, this indicates that the

¹¹ Vernacular Schools are based on the native languages such as Malay, Mandarin and Tamil.

British administration indirectly formed a pluralistic educational system (Rosnani 1996a: 37). This argument is supported by Tarling (1999: 112) who shows that the Malaya-British policies in education had strengthened the barriers between ethnic communities by reinforcing divisions in the education system. This was in line with the British colonial policy of 'divide and rule' in their undertaking to remain in power.

The English School

The English school were first established in the Strait Settlements in the nineteenth century. These schools received government support. At the same time, Christian missionaries also set up their own schools. The first 'Free English School' was established in Penang in 1816 and was known as Penang Free School. Free School did not imply freedom from paying tuition fees, but free in the sense of being opened to all races (Kennedy 1962: 230). This was followed by the establishment of the Malacca Free School in 1826 and, after that, another English school was founded in Singapore in 1834 by the Anglican chaplain. This was known as the Singapore Free School (Sufean 1996: 18-19). For the purpose of providing education for a high-class population, the Singapore Institution was founded in 1823; later, the institution was renamed Raffle's Institution after Stamford Raffles¹² (Andaya 1982: 226).

¹²Raffles was the British colonial administrator who acquired Singapore for the East India Company in 1819 and founded a settlement there.

English education received special treatment by the British administration. The aim of English education was to provide skilled manpower in administration and commerce, such as junior clerks (Lee 1972: 7). It was seen as higher quality of education than the existing vernacular type. Moreover, the English education system was seen as creating better prospects for more attractive employment. Therefore, parents especially from the elite class were more inclined to send their children to join English than Malay schools.

Besides the British government's efforts to establish modern schools, Christian missionary bodies with the support of the British government were also actively involved in the setting up of schools in British-Malaya. The aims of the missionary schools can be concluded as being 'to disseminate the general knowledge along with the spreading of Christianity' (Rosnani 1996a 38). The missionary groups founded St. Xavier's Institution in Penang and St. Joseph's Institution in Singapore around 1852. At the end of the nineteenth century, a number of missionary schools were established such as St. Andrew's School in Singapore, St. George Girls' School and St. Mark's School in Penang (Rosnani 1996a: 38-39).

The Malay community in general did not perceive English schools as an alternative to the Muslim traditional schools; moreover, these schools were seen as Christian schools. Consequently, the Malays refused to send their children to these schools in order to protect their children's faith. This anxiety was well-

founded because these schools used the Bible as their main textbook. (Rosnani 1996a: 39).

English education mainly attracted the urban and middle-class Chinese community who believed that English schools were a means of gaining colonial attention as well as entry into government services. Along with this Chinese group, English education also attracted the middle-class segment of the other non-Malay immigrant community like Indians (Ingham and Simmons 1987: 198). These two better-off groups of the non-Malay communities comprised the great majority of an English school enrolment in British Malaya. Therefore, the narrow provision of English-medium education for the urban and upper-income group, as argued by Ingham (1987: 198), limited any development impact on Malay society as a whole. Hence, the English education failed to function as a medium for social integration; instead, it served to create an English speaking-elite.

The Malay Vernacular School

Malay vernacular schools were started in the 1880s, along with the existence of the English education system in The Strait Settlements (Sidhu 1980: 141 and Turnbull, 1989: 194). The British policy of education for Malays at first did not aim to provide local Malays with a competent education but only to make Malay boys better farmers and fishermen than their parents. The policy was quoted by

Sidhu (1980: 142) from the FMS (Federated Malay States)¹³ Annual Report in 1920 which states:

The aim of the Government is not to turn out a few well educated youths, nor a number of less well educated boys: rather it is to improve the bulk of the people, and to make the son of the fisherman or peasant a more intelligent fisherman or peasant than his father had been, and a man whose education will enable him to understand how his lot in life fits in with the scheme of life around him.

A first attempt at opening a Malay class in the Penang Free School was in 1821, but failed due to poor attendance. The opening of Malay vernacular schools did not get a warm welcome from the Malay community. This was mainly because the school excluded Qur'anic teaching from the curriculum; the problem was realized by the first appointed Inspector of Schools, A.M. Skinner. He proposed re-establishing the vernacular schools in Penang as supplementary to the existing Qur'anic schools (Sufean 1996: 12). Initially, he decided to retain the existing religious teachers who taught in the Qur'anic schools. However, Skinner believed that these religious teachers should be replaced by qualified teachers when the appropriate time came. Eventually, Skinner maintained a separation of learning secular subjects from religious instruction in schools. This marked the beginning of the secularization of Malay education where the learning of the Malay language began to be separated from religious learning, something which had not happened before.

¹³The Federated Malay States was a federation of four states on the Malay Peninsular namely Pahang, Perak, Selangor and Negeri Sembilan. The Federation was established by the British colonial administration in 1895 and lasted until 1946.

The Malay attitude towards secular education introduced by the British was initially negative. Among the reasons which contributed to the lack of interest among Malays toward Malay vernacular schools, as argued by Rosnani (1996a: 47), was the exclusion of Muslim religious instruction from the school's curriculum and the irrelevance of secular schools to the realities of Malay lives at that time; these were simple and rural lives those of rice planters, fishermen and handicraftsmen. In addition to the objection of parents to the secular nature of the schooling, they also worried about their children being converted to Christianity (see Roff 1967: 76 and Turnbull 1989: 193).

The rejection of Malays of secular education and the disinclination of Malay children to attend the secular schools were shown by poor attendance in the Malay schools and the absence of Malay pupils from English schools. Poor attendance at the Malay vernacular schools in the Federated Malay States can be seen from the small numbers for daily attendance in 1883, and by 1901, there were no Malay pupils attending English schools in the Strait Settlements (Rosnani 1996a: 46). The majority of Malay parents were sending their children for a religious education at the *pondok* schools (which will be discussed in the next chapter). Therefore, to attract parents to send their children to these schools, the British made every effort to remove Malay parents' suspicion of secular schools. With regard to this matter, some strategies were adopted to attract Malays to the schools. For instance, in some states such as Johor and Selangor, the schools held religious sessions in the afternoon, whilst in Perak the

schools were made distribution centres for anti-malaria medicines. And, in Selangor, the pupils were provided with free daily meals (Rosnani 1996a: 41).

In the early twentieth century, the growth of Malay vernacular education was very slow. However, in the following years, there was significant development of colonial education as a result of the British policy to make attendance of children at school compulsory. Consequently, by 1920 more than 90 per cent of children attended the schools. At the same time, the interest in secular education was growing. The attitudes of Malays were gradually changing around the first quarter of the century when they started to realize the benefits of a secular education. From 1897, English and Malay vernacular education began to be introduced into the Unfederated Malay States¹⁴.

The progress of secular education continued with the establishment of a residential school in 1905 for Malay aristocrats aimed at producing Malay elites who would serve in the government departments. The students at the college mainly came from royal families and Malay chiefs. The college was known as Malay College of Kuala Kangsar and was referred to as the 'Malay Eton' (Ibrahim 1977: 34). Then, in 1922, a significant progress in Malay education was marked by the first tertiary education for Malay vernacular graduates in Perak by the establishment of the Sultan Idris Training College¹⁵ (Sufean 1996: 13).

¹⁴ The Unfederated Malay States was a group of five Malay states, namely what were then called Johore, Terengganu, Kelantan, Kedah and Perlis.

¹⁵ Sultan Idris Training College, famously known as SITC, was set up by the British colonials in 1922. SITC was the highest institution of learning exclusively for the Malays

In 1956, the year prior to independence, an education committee led by Dato' Abdul Razak bin Hussain, the then Minister of Education (later to become the second Prime Minister), was formed in order to establish a national system of education for all the population regardless of race, religion and culture. In preparation for independence, the committee consisting of different communities was established to examine the present education policy and to recommend any changes or adaptations in consideration of formulating a new national education system in the multi-cultural and multi-religious society in the country. The report issued by this committee was better known as the Razak Report.

Through their major report, the committee forwarded several recommendations. Among the major recommendations made was the introduction of common content syllabuses as well as the learning of the Malay language as the national language. Also English should be made compulsory for all primary and secondary schools in order to foster social integration between the children of various races and religions. The committee also recommended the controversial suggestion of changing the status of various languages in use at other vernacular schools by adopting the Malay language (*Bahasa Melayu*) as the medium of instruction. A recommendation pertaining to religious education was also included, where the Razak Report suggested that religious instruction should be taught in the national schools. It asserted that 'in any assisted school where not less than 15

at that time. Graduates of the institution gained great respect from the society. It was renowned for producing prominent national figures like Za'ba, a Malay linguist, Harun Aminurrashid a novelist, Ibrahim Yakob a nationalist and Aminuddin Baki, a Malay educationist. In 1997, the Training College was upgraded to an education university known as Sultan Idris Education University (UPSI).

pupils profess the Muslim religion, religious instruction to them shall be provided at public expense' (Rosnani 1996a: 54). In fact, this recommendation had a great impact on the Islamic religious education, which led to a significant development of Islamic religious instruction in the national schooling system later.

The Education System after Independence (1957)

During the colonial era, Malaysian society was divided by race, language, religion, culture as well as, to some extent, occupational and regional differences. The British colonial administration had separated Malays, Chinese and Indians within the social and economic aspects. Consequently, different ethnic groups lived in isolation whereby Malays mainly lived in rural areas as *padi* (rice) planters, while Chinese lived in towns as traders, and Indians were left in rubber plantations as labourers.

For the development of the education system, Sufean (1996: 5) argues that the policy of *laissez-faire* adopted by the English administration in education had created five different types of school: Malay vernacular, Chinese vernacular, Tamil vernacular, English and Islamic Religious. The legacy of this pluralistic schooling system has caused complications in the post-independence education system down to the present day, in particular in achieving a standard education system and national integration.

After the independence era, the education policy changed to be mainly directed at uniting all races. Education was seen as a vital medium to promote

understanding and national integration among the multicultural Malaysian people. The 1956 Report of the Educational Review Committee proposed a number of recommendations, including the standardization of the school system and implementation of the language policy of government. Following the report, a national education system was formulated by the newly independent Malaysian government which was mainly extracted from the model of the English grammar school of the British era in Malaya.

The Malaysian Educational System

Generally, three types of schools can be identified in post-independence Malaysia: national, national-type and private. In national schools, the medium of instruction is the Malay language. While in the national-type schools, the Chinese language is used as the medium of instruction for national Chinese-type schools and the Tamil language for national Indian-type schools. For both types of school, Malay and English are compulsory subjects. Private schools are those with their own financial resources and do not receive any financial aid from the government. Despite there being different types of school, all must adhere to the national curriculum as well as to the prescribed schedule of national examinations set by the Ministry of Education.

National Education Philosophy

The Malaysian National Philosophy, formulated in 1988, emphasises the development of all aspects of an individual - physical, spiritual, intellectual, social and emotional- in an integrated and holistic manner. As argued by al-Attas

(1990: vi), the purpose of education is to produce a “good man” who is also at the same time a good worker and good citizen.

The National Education Philosophy states:

Education in Malaysia is an on-going effort towards further developing the potential of individuals in a holistic and integrated manner, so as to produce individuals who are intellectually, spiritually, emotionally, and physically balanced and harmonious, based on a firm belief in and devotion to God. Such an effort is designed to produce Malaysian citizens who are knowledgeable and competent, who possess high moral standards, and who are responsible and capable of achieving a high level of personal well-being as well as being able to contribute to the harmony and betterment of the society and the nation at large (Curriculum Development Centre 1990: 6).

The National Education Philosophy clearly states that a good person should have a firm belief in and obedience to God; be knowledgeable; possess living skills; possess high moral standards; be responsible to himself, society and the nation; contribute to the well-being of society and nations; and have a balanced personality (Tajul Ariffin and Noraini 1992: 27). Promoting human resource development is one of the major thrusts of education and training programmes in Malaysia; thus, the programmes are expected not only to equip the younger generation with the necessary knowledge and skills but also to produce a responsible and balanced human resource with strong moral and ethical values.

Scrutinizing the National Education Philosophy reveals that the development of high moral standards is an explicit preoccupation of the education venture. Moral

decadency among the younger generation urged the education policy makers to revisit the old national education mission dating from the Independence of Malaysia (1957) which overemphasised intellectual training and neglected moral development. Therefore, a new philosophy giving a balanced emphasis on the development of all domains was formulated. Moreover, the significance of the National Philosophy of Education can be better appreciated if it is seen in the context of the multi cultural nature of Malaysia. Nik Aziz (www.hrea.org) argues that the significance of the National Education Philosophy in Malaysian in a multicultural context is to promote a consensus among various communities, and to develop a harmonious nation anchored in a firm belief in and devotion to God.

Educational Structure

The structure of the national educational system consists of pre-school, primary, secondary and tertiary levels as shown in appendix 2.

i. Pre- school education

In the Education Act 1996, pre-school education was included in the National Educational System. Before that, the pre education was run by Non Governmental Organizations (NGOs) and private organizations. However, the Act does not institutionalise it. All programmes and activities of pre-schools must be based on the curriculum guidelines provided by the Ministry of Education (MOE). The aim of pre-school education as set out by the MOE is to enable pre school children to acquire sufficient basic communication, social and other positive skills before enrolling at primary schools. The learning components included in the pre-school curriculum are language and communication, physical,

cognitive development, moral and spiritual growth, socio-emotional development, as well as the aesthetic and creativity (Ministry of Education 2001b).

ii. Primary education

Primary education is based on six years of schooling duration. At this level, the emphasis is on acquiring a strong foundation in the basic skills of reading and writing as well as building a solid foundation in mathematics and basic science. In primary education, emphasis is also on the development of thinking skills and values across the curriculum. (Ministry of Education 2001b). The core subjects at primary school level are the Malay language as the national language, the English language, the Chinese language for Chinese national-type schools, the Tamil language for Tamil national-type schools, Science, Local Studies, Islamic Education for Muslim children, and Moral Education for non Muslim children.

Primary school begins at six years of age, and may be completed within five to seven years. All types of primary school, irrespective of the medium of instruction, use a common national curriculum, the content of which reflects Malaysian identity. Each school conducts its own evaluation of a pupil's performance on a regular basis including weekly, monthly and termly tests. In addition there is a centralized national examination known as the Primary School Assessment Test or *Ujian Penilaian Sekolah Rendah* (UPSR).

iii. Secondary education

Basically, secondary education level is an extension of the primary school education. It can be categorised into lower, upper and post secondary levels. Lower secondary school consists of three years of school duration (forms 1-3); two years of upper secondary school (forms 4-5); and a further two years of post secondary school (lower and upper six). The core subjects offered at the secondary level include the Malay language, English language, Mathematics, Science, History, Islamic Education for Muslim students and Moral Education for non Muslims students.

The lower secondary level offers a comprehensive education programme. The curriculum includes a wide range of subjects from arts and sciences as well as vocational and technical subjects that provide a practical basis and a hands-on approach to learning. On completion of their form 3, students sit for the Lower Secondary Assessment or *Penilaian Menengah Rendah* (PMR).

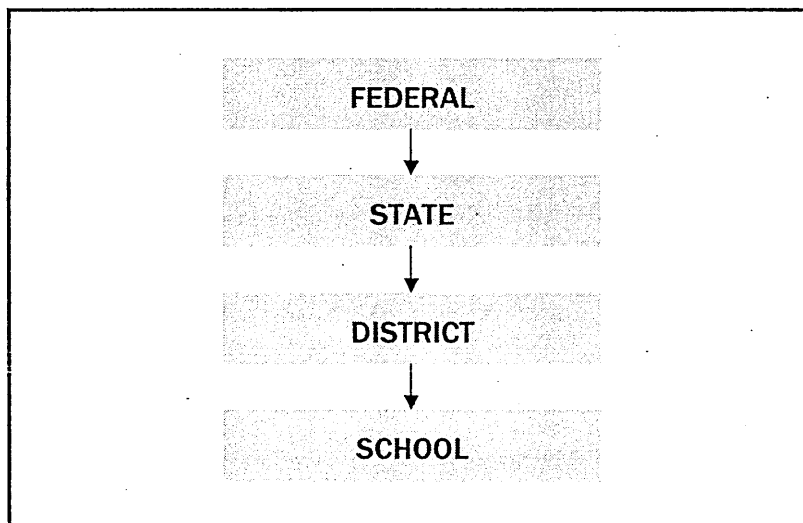
At the upper-secondary level, students begin to specialise in arts, science, technical, vocational and religious disciplines. Specific schools are designated for each specialised discipline like academic schools, technical schools, vocational schools and religious schools. At the end of this level, students sit for the Malaysian Certificate of Education or *Sijil Pelajaran Malaysia* (SPM).

At the post-secondary level, students choose science, art or religious streams. At the end of the second year, the students from all streams sit for the Malaysian Higher School Certificate or *Sijil Tinggi Persekolahan Malaysia* (STPM).

Administration and Management of the Education System

The structure and organisation of educational administration in Malaysia is centralised. Its administrative structure is based on four hierarchical levels: federal (central), state, district and school (see Figure 1). At the federal level, the Ministry of Education (MOE) is responsible for the implementation of education policy and the administration of the entire education system. The tasks of the MOE can be summarised into formulating policy guidelines, translating education policies into plans, programmes, projects and activities and coordinating their implementation. Apart from these tasks, curricular formulation, syllabuses and examination are also under MOE jurisdiction (Ministry of Education 2001a: 151).

Figure 1: Education Management Structure



Educational administration at state level is headed by a director of the state education department who is assisted by a number of professional officers, while district education offices are headed by an education officer with the assistance of several professional officers. At the school level, the head teacher or principal is the administrative head assisted by a senior assistant, teachers and non-professional staff. In addition, there is a Parent-Teacher Association (PTA) in every school. The School Boards and PTAs provide assistance in the management of schools and help to foster co-operation between the school and the community.

Regarding school supervision, this is carried out by a special division known as the Federal Inspectorate of Schools. The function of Federal Inspectors is to ensure that standards are maintained and developed. Therefore, regular inspections and visits are conducted in several forms, namely, normal inspections, full inspections, follow-up inspections, thematic and special inspections. Among the thematic inspections are inspections into the leadership of headteachers and principals, the academic achievement of the school, school discipline and moral education. In addition to school visits, the federal inspectorate also organises courses for teachers on strategies for classroom teaching.

The administration of Islamic Education, however, comes under the responsibility of the Department of Islamic and Moral Education (JAPIM) within the Ministry of Education, Malaysia. There are three divisions under this Department: the Islamic Studies and Moral Education Management Division, the

Da'wah and Leadership Division, and the Islamic Studies and Moral Education Curriculum Division. The Department is specifically responsible for the coordination and implementation of Islamic Education in primary and secondary schools. In addition, the Department also designs and revises the Islamic Education and Arabic language curriculum for schools. (Ministry of Education 2001c: 158) At the state level, an Islamic Education unit is created in every state education department. In larger states such as Selangor, Perak and Pahang, the district education offices have supervisors of Islamic Education to supervise the implementation of Islamic Education in schools. While, at the school level, Islamic Education normally comes under the responsibility of one coordinator of a humanities department along with other social sciences subjects.

National Assessment System

In respect of national examinations, pupils are assessed at four levels: the Primary School Achievement Test (*Ujian Pencapaian Sekolah Rendah* or simply known as UPSR) which takes place in year six; the Lower Secondary Assessment (*Penilaian Menengah Rendah* or simply known as PMR) which takes place in the third year of lower secondary level; the Malaysian Certificate of Education (*Sijil Pelajaran Malaysia* or simply known as SPM) which takes place in the second year of upper secondary level; and the Malaysian Higher School Certificate (*Sijil Tinggi Pelajaran Malaysia* or simply known as STPM) which takes place at the end of the second year of post-secondary level.

The Malaysian national assessment system starts with the Primary School Achievement Test (UPSR) at year 6. This national assessment is used to evaluate pupils' achievement and the remedial activities required before entering secondary schools. This is followed by the Lower Secondary Assessment examination (PMR) at year three of lower secondary. After this level, students will proceed to upper-secondary level and will be channelled into various streams such as science, arts, technical and vocational subjects. Specialization in various fields of study at the upper secondary level is based on students' choice and aptitude. Their performance will be re-evaluated at year five of secondary level with the Malaysian Certificate of Education (SPM) assessment examination. The SPM is equivalent to GCSE 'O' level and this examination provides entry qualifications for employment in the public and private sectors. As well, the test is used as a basis for selection into the post secondary level and for entry to the tertiary level.

Since 2000 the MOE has made an amendment to the SPM by introducing an Open-Certification Examination. This newly introduced certification offers all students, academic, technical or vocational, religious and special education at the end of two years of upper secondary education. The subjects offered in the open-certification conform to the subject grouping i.e. core group and elective group. All subjects in the core group are compulsory. Subjects in the elective group are not mandatory and students can choose these subjects based on their interests, abilities and aptitudes. The new open-certification differs from the earlier SPM system in two aspects. It gives more flexibility in choice of subjects and in the

certification methods. Unlike the earlier system, the new certificate system specifies achievement in subjects passed.

For the post secondary examination, some schools offer the Malaysian Higher School Certificate (STPM). The certificate is equivalent to GCE 'A' level and the results in this examination determine student entrance into national as well as foreign universities and colleges. It is also used as a qualification for appointment in government and private sectors.

Apart from these examinations, the Malaysia Higher Religious Certificate or Sijil Tinggi Agama Malaysia (STAM) is specially conducted for the religious-stream students in the selected religious secondary schools. The curriculum of STAM is mainly based on the curriculum of *Ma'ahad al-Buḥūth* of Al-Azhar Secondary Schools in Egypt. The religious-stream students sitting for this examination are particularly enabled to pursue their tertiary education at the Al-Azhar University, Egypt. Some other universities in Arab countries as well as local public higher education centres also recognise this certificate.

Curriculum Development

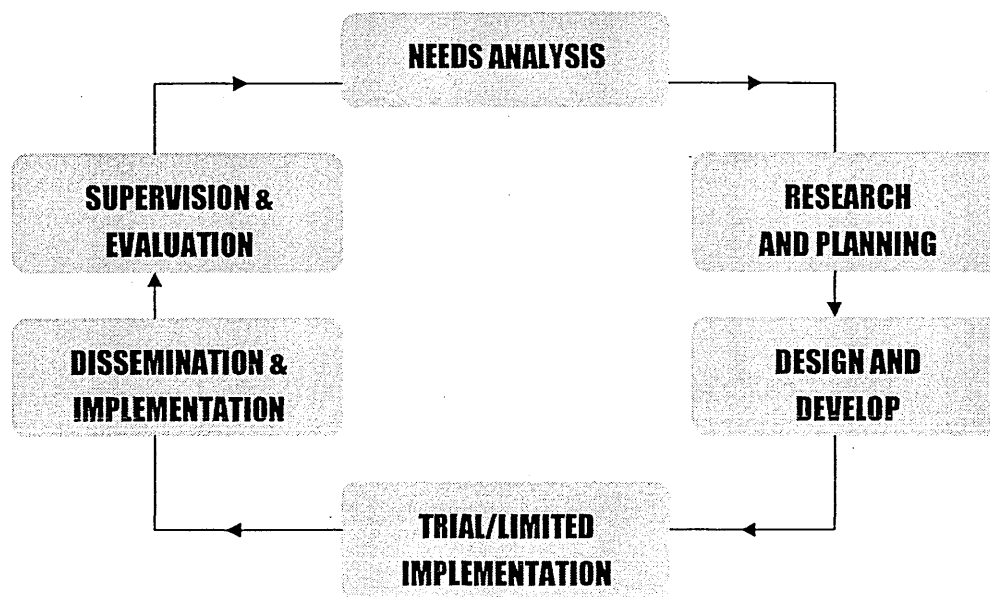
The National Curriculum as defined in the Education Regulation 1997 is:

An educational programme that includes curricular and co curricular activities which emphasise all the knowledge or skills, norms, values, cultural elements and beliefs to help develop a pupil fully with respect to the physical, spiritual, mental and emotional aspects as well as to inculcate and develop desirable moral values and to transmit knowledge (Ministry of Education, 2001b: 1).

All of these aspects mentioned in the definition assist the holistic development of all human domains as well as instilling noble values and provide knowledge. This national curriculum is moulded in parallel with the National Philosophy of Education.

In the national context, the education curriculum aims to develop a united society and produce an efficient human resource to the country. The development of the curriculum is centralised under the jurisdiction of the Ministry of Education. Basically, three main departments are responsible for the design and development of the school curriculum. The Curriculum Development Centre (CDC) is responsible for the school curriculum from pre-school to upper secondary level. The Department of Technical and Vocational Education is in charge of designing and developing the curriculum for technical and vocational schools. While the Department of Islamic and Moral Education designs and develops the curriculum of Islamic and Moral Education, as well as that of the Arabic language. Even though these different divisions have their own responsibilities, they have to get the approval of the Central Curriculum Committee which is chaired by the Director-General of Education.

The curriculum development process is based on a cyclical model beginning at needs analysis, to planning, developing, piloting, dissemination and implementation, evaluation, and back to the identification of needs, as shown in Figure 2.

Figure 2: The Curriculum Cycle

Source: Ministry of Education (2001b: 25)

The planning stage of the curriculum process basically involves a core team at the CDC and representatives from other relevant agencies in the MOE. However, at the development level, teaching practitioners or teachers are included to ensure the new programme is effective and workable in a real schools' situation. After the syllabus is approved, the completed syllabus is firstly piloted in selected schools before being fully implemented nationwide.

The basic principles for curriculum planning and design in Malaysia are based on holistic characteristics, as illustrated by the National Education Philosophy. Therefore, the underlying feature of the school curriculum is to ascertain the holistic development of the individual's potential as well as create a balanced and well-rounded individual, trained, skilful and cherishing the national aspiration for unity.

While the basic theoretical principle in the planning and design of the Malaysian curriculum is an integrated approach, infusing moral values, patriotism, science and technology, language, environment education, study skills, creative and critical thinking, and road safety across the subject disciplines (Ministry of Education 2001b: 27).

Educational Reform

Education reform in Malaysia has always been characterised by efforts to adapt the education system to national development needs. The essence of education reformation is to ensure the education curriculum and practices are aligned with social and economic needs, and the political development of the country.

The introduction of the New Curriculum for Primary Schools or *Kurikulum Baru Sekolah Rendah*, (KBSR) in 1983 was considered to be the first major curriculum reform. This was followed by the Integrated Curriculum of Secondary School or *Kurikulum Bersepadu Sekolah Menengah* (KBSM) five years later. These educational reforms were made in response to public demand and the ineffectiveness of the existing curriculum (Sharifah and Lewin, 1992).

In terms of teaching strategies, the KBSR and KBSM have adopted a child-centred approach, characterised by student participation in teaching and learning activities in the classroom as well as in the co-curricular activities outside the classroom. This is the essence of the above-mentioned education reformation.

a. New Curriculum of Primary Schools (KBSR)

In the seventies, there was a growing concern to review the education curriculum due to the view that the old primary school curriculum was out of date and not really relevant to address the current problems and challenges. Furthermore, there were criticisms from the public regarding the overloaded curriculum content as well as the sizeable number of primary pupils who were unable to read up to their own level (Ministry of Education 2001b: 40).

In response, the Cabinet Committee was set up in 1974 to study and review the overall implementation of the national education policy. It set out to review the goals and effectiveness of the educational system including its curriculum. Two major tasks of the Committee were to study the defect of the present curriculum and to propose a new curriculum that would meet the national manpower requirements as well as promote national unity.

Several findings and recommendations were forwarded by the Committee for both primary and secondary school curricula. They proposed that the primary school curriculum should be re-examined due to the limited abilities of primary school pupils in reading, writing and mathematical skills when they entered secondary level. Among other critical evaluations by the Committee was that the school curricular were too academic and content-based (Abu Bakar 1993: 75). Additionally, some of the contents were too compartmentalised, leading to learning taking place in isolation and being irrelevant to the pupils' immediate environment. Following from this problem, the report recommended two major

innovations within the school system. These were that the primary school curriculum should be given more room for basic skills and processes and a general education programme should be included for the secondary level (Aziz 1985: 3170). To implement these recommendations, the Curriculum Development Centre was assigned to design a new curriculum.

The KBSR is basically aimed at reducing the previously heavily content-oriented curriculum and concentrating on the three basic skills, namely, reading, writing and arithmetic (Rahimah 1998: 464). The new primary curriculum is divided into two phases: phase 1 from year one to year three mainly emphasises the acquisition of basic skills; and phase 2 refers to the next three years which focus on the utilisation of the skills acquired in the previous phase and on a more explicit learning of knowledge.

The orientation of KBSR is a child-centred approach which requires more student participation and focuses on the individual differences of students. Teaching activities are designed to encourage participation and verbal communication through verbal skills as well as reading and understanding, experiential-based writing and practical application of mathematical concepts (Rahimah 1998: 464). Furthermore, the KBSR specifically emphasises learning through a variety of experiences such as group or individual learning that depends on the skills, interests and ability of the students. It also stresses that the teaching and learning process should as far as possible use local prototype materials and orientations to reflect a truly Malaysian curriculum.

b. Integrated Curriculum of the Secondary School (KBSM)

The KBSM (*Kurikulum Bersepadu Sekolah Menengah*) is a continuation of the KBSR (Integrated Curriculum of the Primary School) to provide a general education until the eleventh year of schooling. It offers core and elective subjects to enable the students to make choices in selecting subjects that particularly interest them. Major changes occur at the upper secondary level where students are no longer streamed into specialized areas such as arts, science, or technical and vocational streams. The upper secondary curriculum consists of core subjects required of all students, namely, general education, and four groups of subjects from four areas, namely, the humanities, science, technical and vocational subjects, and Islamic Education. Students are allowed to choose their electives from two of the four areas.

c. Curriculum Revision

Twelve years after the new primary curriculum was implemented, the first revision of the curriculum was made in 1995. However, no major change was made to the curricular content. In 1999, another revision of the curriculum took place. This time it involved the entire school curriculum, in view of the needs of the twenty-first century. Rapid development in information technology, new theories of learning and current developments within Malaysia itself were also taken into consideration (Ministry of Education 2001b: 41). The aim of the revision was to reframe and realign the existing curriculum to present and future needs.

The main concern of the revision was the secondary school curriculum because there had been no systematic appraisal on this since its implementation in 1989. This also involved the replacement of the secondary school textbooks which had been used for more than ten years.

Because of this, as mentioned above, in 1999 a decision was made to revise the school curriculum. Since there had been no systematic evaluation of the secondary school curriculum from its implementation in 1989, the main concern of this curriculum revision involved the secondary school curriculum, which also meant that most of the secondary school textbooks which had been in use for more than ten years were replaced.

Innovations in the Education System

a. Smart School Project

The Smart School Project (SSP) is a one of the important flagship applications of the Multimedia Super Corridor (MSC)¹⁶. The concept of a Malaysian Smart School as defined by the Ministry of Education is “a learning institution that has been systematically reinvented in terms of teaching-learning practices and school management in order to prepare children for the information age” (Ministry of Education 1997).

¹⁶The MSC is a Malaysian initiative for the global information and communication technology industry. The idea has been conceptualised to leapfrog Malaysia into the information and knowledge age. The Malaysian ICT hub is hosting more than 900 multinationals, foreign-owned and Malaysian companies focused on multimedia and communication products, information services, and research and development (Multimedia Super Corridor <http://www.mdc.com.my/msc/msc.asp>).

The aims of the project are basically to undertake a systematic reformation of the Malaysian school system and transform traditional methods of teaching and learning, such as memory-based and examination-oriented learning to thinking, creative and problem-solving approaches (Ministry of Education 2001a: 53). In 1999, ninety schools were involved in the pilot project of the Smart School (Ministry of Education 1994: 53). According to the Ministry of Education projection, the Smart School Project will be fully implemented in all schools throughout Malaysia by the year 2010.

The focus of SSP, as elaborated by the Ministry of Education, is to produce 'smart learners' – those who are creative, capable of generating new information; those who are thinkers and not merely regurgitators of knowledge and who when faced with a novel situation will be able to analyse, consider various options and make informed decisions (Ministry of Education, 1999: 9). The innovation of SSP has changed the teaching and learning environment in schools including the curriculum, pedagogy, assessment, and teaching-learning material. The curriculum of the SSP puts an emphasis on seven learning areas; language and communication, science and technology, social studies, physical and health development, vocational and personal awareness, practical and creative arts, and noble values development.

The success of the SSP, however, greatly depends on its stakeholders such as teachers, headteachers, education officers, support staff and parents. They must be trained professionally in the necessary knowledge, skills and perceptions in

order to fulfil their roles. Other necessary infrastructures of SSP are multimedia courseware, presentation facilities and email, as well as library/media centres and computer laboratories to facilitate learning and the teaching process in the classroom. Apart from teaching and learning, technology also provides a bridge between parents, students and society. In addition, it makes communication more effective and easier among teachers, students and parents.

However, there are several questions arising along with the aggressive implementation of ICT in schools. Among these is the role of teachers as the educator and model for children. In terms of infrastructure, the project invariably makes heavy demands on investment for multimedia infrastructures. The question is, apart from government national schools, are the private schools able to equip their schools with multimedia infrastructures? Teacher training is also another question; most teachers need re-training to change their mindset about ICT for teaching and learning and to upgrade their skills in ICT.

b. The Vision School

Principally, the concept of Vision Schools is based on pupils learning together in the same vicinity, irrespective of culture or religion, where different types of primary school with different media of instruction and administration are established in the same area and share the same basic facilities (Ministry of Education 2004b). This environment may create greater opportunities for pupils of different ethnic backgrounds to mix and interact through various school

activities. The main objective is to provide opportunities for children of different ethnic groups to interact with and understand one another.

As a long term-target, Vision Schools are a strategic planning to integrate various major ethnic groups, namely, Malays, Chinese and Indians through the use of the physical facilities in school. In practice, the Vision Schools group Malay, Chinese and Indian schools together in a single complex so that students from different ethnic groups share common facilities such as canteens, courtyards, libraries and playing fields and staff rooms. Despite this, the use of their own respective vernacular languages as the medium of instruction in Malay, Chinese and Tamil streams are not affected; students with different backgrounds still use their own languages in teaching and learning. In addition, each school has its own block with its own administration to ensure that the identity of each school is maintained and preserved. Pursuing a vision of a multicultural Malaysia, this idea of social integration as described by Abdullah (2003: 6) is 'to create an environment where Malay, Chinese and Indian play and eat together to ensure better race relations in the future'. Therefore, the implementation of Vision Schools is hoped to promote unity among students of various races and backgrounds, foster a spirit of integration among students, and produce a generation with a high degree of tolerance and understanding to create a united country. (Ministry of Education 2004a: 178).

However, when the idea of Vision Schools was announced by the government in 1995, the Chinese community led by the United Chinese Schools Committees

Association popularly known as Dong Jiao Zong voiced their strong opposition. They argued that the idea of a Vision School would bring about an adverse affect on vernacular schools i.e. the Chinese and Tamil schools, and would eventually erode the character and identity of their schools. They agreed that unity among the Malaysians was very important but could be achieved through other means than the Vision School concept (Abdullah 2003: 7).

Despite the opposition of some groups of Chinese community, the government decided to continue with the construction of the Vision School Concept in Subang Jaya, Selangor, and this was opened to the public in June 2001. After about six months of its operation, the newly launched Vision School got an overwhelmingly positive response from the public including the Chinese community, despite opposition from the Chinese educationist group. The Deputy Minister of Education indicated that the Subang Jaya Vision School had “integrated well” and the headmasters were working closely with each other. (Abdullah 2003: 9).

Following the success of the first Subang Jaya Vision School, the government planned to increase the number of Vision Schools and the Ministry of Education is in the process of completing another nine Vision School complexes. According to the Ministry of Education, at present, there are five Vision Schools operating successfully in four states: two in Perak, and one in Kedah, Penang and Selangor (Ministry of Education, <http://www.moe.gov.my>).

c. Reforms in Teaching and Learning Science and Mathematics

The Ministry of Education has given special emphasis to the learning of science and mathematics in recent years. The purpose is to give Malaysia the edge in developing into an industrialised nation as envisioned in the Vision 2020¹⁷ or popularly known as *Wawasan 2020*. Also, these subjects represent the gateway to creativity, innovations and discoveries. The MOE is enhancing the teaching of mathematics and science and exploring various ideas to stimulate learning in these areas.

Previously, the delivery of science and mathematics has always been in the Malay language; however, in 2002, the English language was made the medium of instruction for both subjects. This major innovation was claimed by the government as an effort to ensure that Malaysia would not be left behind in a world that was rapidly becoming globalised and to keep up future generations with the developments in information technology (Ministry of Education 2004b: 39). In addition, the government said that the decision to switch to the English language was based on the rationale that a good command of English would enable students to access the internet, and read articles and research papers and other materials published in English (Ministry of Education 2004b: 10).

At the early stage of its implementation, however, this move faced resistance from parents and the public, especially Malay linguists who were not convinced by the effectiveness of using a foreign language in teaching these subjects. A lack

¹⁷Vision 2020 is the brainchild of the fourth Malaysian Prime Minister, Mahathir Mohammad, to transform Malaysia from a developing country into an industrialised and fully developed country by the year 2020.

of mathematics and science teachers in English proficiency was also seen as a major problem, as well as the lack of textbooks and subject materials in English. To solve the problem of non-English-speaking teachers, training both pre- and in-service training has been commenced, but it seems it will take some time for all science and math teachers to become capable of teaching those subjects using English. Furthermore, this policy change also faces resistance from parents and public, especially Malay linguists.

Education Strategies and Plans

According to the Malaysian education development planning, the Ministry of Education has specifically outlined four core strategic education development objectives to be achieved in a ten-year period (2001-2010). The objectives are i) to expand accessibility to education, ii) to increase equity in education, iii) to raise the quality of education, and iv) to improve the level of efficiency and effectiveness of education management (Ministry of Education 2004b: 12).

The current strategy of education development is to provide education to all regardless of race and gender, and especially to low-income groups and the underserved regions. Therefore, the MOE plans to meet the goal of targeting children to complete a full course of primary schooling and providing secondary education to all the youth. The participation rate in 2003 at primary level as shown in Table 1 was 98.49%, while the participation rate at lower secondary level was 84.40% and at upper secondary school was 73.52%. Though this achievement can be considered high at primary level, participation rates at lower

and upper secondary levels need to be improved. Thus, the MOE targets to further increase the participation of children and adults at all schooling levels from pre-school to tertiary education.

Table 1: Participation Rate in Public Schools by Level of Education

Level of Education	Age Group	Participation Rate (%)		
		1993	1998	2003
Primary	6+ - 11+	98.57	95.06	98.49
Lower Secondary	12+ - 14+	85.97	85.61	84.40
Upper Secondary	15+ - 16+	55.74	66.68	73.52
Post Secondary & College	17+ - 18+	19.27	20.95	24.05

Source: Education Planning and Research Division, Ministry of Education Malaysia quoted in The Development of Education National Report of Malaysia 2004b.

In terms of education and gender equality, male and female children have equal access to education. In addition, all curriculum, textbooks and teaching materials are carefully evaluated to eliminate any stereotyping of females as inferior to males or females as being incapable of receiving higher education or incapable of holding important posts either in the public or private sector (Ministry of Education 2004b: 21). However, the main concern nowadays is the low participation of male youth at the secondary level, where in 1993, 1998 and 2003, a higher enrolment of female youth at this level was recorded (Ministry of Education 2004b: 22). This trend positions Malaysia in a unique situation compared to many other developing countries that have witnessed a higher male participation. Therefore, the MOE main concern now is how to address the issue in order to reduce male drop-out at secondary level.

To raise the quality of education, teachers have a great role to play. Therefore, the MOE has been developing strategies to strengthen the teaching profession. These strategies are aimed at ensuring that the best are recruited for the profession, upgrading the status of teachers, strengthening teacher education, and recognising teaching excellence.

Summary

The public schooling system in Malaysia has been developed in three major phases: firstly, the British colonial era (1940-1956); secondly, the era of post independence from 1957 until 1982; and thirdly, the introduction of the New Curriculum for the Primary School (NCPS/KBSR) in 1983. During the colonial period, the British adopted a laissez-faire policy which caused the rise of five types of schooling system; Malay vernacular schools, Chinese vernacular schools, Tamil vernacular schools, English schools and Islamic religious schools. The existence of different types of schooling system created several complications, particularly towards having a uniform national educational promoting national integration. However, when the country gained independence in 1957, efforts were geared towards building a society able to live in harmony with its own identity. Corresponding to this vision, the schooling system was reviewed towards a more Malaysian-style national school. However, the philosophy and values did not change much from the colonial school curriculum.

The old school curriculum was then reviewed thoroughly in response to public outcry at the quality of teaching and the inefficiencies of the education

curriculum to meet the national needs and demands. A new curriculum was formulated to put a balanced emphasis on the development of all domains of the human being; this was known as the KBSR (Integrated Curriculum for the Primary School) and KBSM (Integrated Curriculum for the Secondary School). Despite a thorough curriculum revamp, however, this new curriculum is still not perfect or comprehensive, especially in terms of its implementation. For this reason, curriculum revisions, and continuous supervision and assessment have been done from time to time to raise the quality of education in schools, in particular recent innovations such as the Smart School and Vision School Projects.

CHAPTER TWO

THE DEVELOPMENT OF ISLAMIC EDUCATION IN MALAYSIA

Introduction

The previous chapter discussed the development and the organisation structure of the Malaysian education system. It also highlighted the new educational reforms, innovations and strategies carried out by the Ministry of Education which involved the change of Islamic Education in schools. Thus the previous chapter provides the context of study for this chapter.

Basically, this chapter presents an historical overview of the development of Islamic Education in Malaysia, starting from the coming of Islam to the present day. It examines the emergence of informal forms of Islamic Education in the early days of Islam in Peninsular Malaysia, then follows on to the foundation of Muslim traditional institutions to the formation of a more organised Muslim religious school system. The curriculum used in these three types of Muslim religious institution is also analysed and discussed, as well as the problems encountered by them.

Islamic Education in Malaysia is dynamic. Its system and structure are gradually changing to fulfil the need of Muslims as well as becoming a policy instrument to achieve social integration and harmony. Undoubtedly, for Muslims who form more than half of the population, Islamic Education is the most essential element in their lives. However, with the development of modern technology and sciences,

Islamic Education has encountered challenges and shortcomings. Therefore, the question now is how Islamic Education will be able to accommodate itself to this new phenomenon in order to be relevant.

The significant phase of the development of Islamic Education after the Independence of Malaysia (1957) will be discussed in this chapter, up to the introduction of the new curriculum in national schools. Finally, the current development of Islamic Education at the schools level and the higher learning centres is highlighted. The purpose of this chapter is to give an essential background to the development of Islamic Education before the subject of Integrated Islamic Education is discussed in depth in next chapter. It also aims to highlight the issues that affect the progress of Islamic Education in the country. The discussions in this chapter should therefore give the reader a clear picture of the position of Islamic Education and its roles, particularly in the national education mainstream.

Informal Islamic Education (Learning the Qur'ān)

At the beginning, it is important to examine the basic meaning and content of 'Islamic Education', which will be referred to in this section. Islamic Education in this context basically covers i) a teaching of the Islamic faith and values to Muslim children based on the Qur'ān and *Sunnah* (Prophetic Tradition), and ii) the learning institution that offers the subject-content range from *`aqidah* (Islamic creed), *sharī`ah* (Islamic law), *akhlāk* (ethics), and including Qur'anic reading and the Arabic language.

Islamic Education in the Malay Peninsular started with the coming of Islam to this country.¹⁸ In the early beginnings, Islamic Education was in an informal form and flourished, along with the spreading of Islam in Malay Peninsular by Muslim traders from Arabia, China and India. During the early time of the Malaccan Sultanate, Islamic Education was firstly initiated by the Muslim preachers and took place in their houses. When the number of learners increased and the teachers' houses could not accommodate them, the palace of the Sultan was used as the Islamic Education centre for the community at that time. (Abdullah 1995: 128)

The earliest form of Islamic Education in the Malay society was the Qur'anic school. The main objective of the school was to teach the Malay children to recite the verses of the Qur'ān accurately in their original form. Without doubt, learning the Qur'ān is one of the important Malay traditions where young children were sent by their parents to a knowledgeable and religious person. The description of Qur'anic classes is illustrated by Rosnani:

It is the tradition of the Malays to entrust the young to a religious teacher when children reach the age of five or six. It is assumed that the teacher would teach the Qur'ān and the rudiments of the religion, particularly prayers. These schools are usually conducted in the homes of religious teachers, in mosques, or in the *surau* [a building for general religious purposes] (Rosnani 1996a: 19).

Teaching was normally conducted by an *imam* (prayer leader) or a *lebai* (pious man) in their private homes. In large villages, classes could be run in the *masjid*

¹⁸ The coming of Islam to Malaysia is discussed in chapter one of this thesis.

(mosque) or in the *surau* (a building for general religious purposes). The origin of this practice can be traced from the use of mosques as teaching places during the time of the Prophet and later Muslim generations. In the Qur'anic classes, children were firstly taught to recognize and pronounce the Arabic alphabets correctly before reading the *muqaddam*¹⁹ in Arabic. After completing the *muqaddam* they further continued to read the Qur'anic *muṣḥaf* (book) with *tajwīd* (rules of reciting the Qur'anic verses). They were also taught to memorise short chapters of the Qur'ān in order to be recited in the five-time-a-day prayers. The children practiced reading the Qur'ān page by page, from the first chapter of *al-fātiḥah* (the opening) to the last chapter *al-nās* (the human being). Even though the children learned to read the Qur'ān in Arabic, they did not understand it because they had not taught any Arabic Language. In addition, the teacher put more emphasis on the basic rules of *tajwīd* and ignored the understanding of the recited verses. This picture has been illustrated by Winstedt as follows: 'every Malay boy and girl still has to learn to chant the Kuran [sic.] from cover to cover in a language he does not understand' (Winstedt 1958: 131).

In addition to learning the Qur'ān, the children were also taught how to perform the five-time prayers and basic religious rituals such as fasting and *hajj* (pilgrimage) as well as some daily supplications. At this time, Qur'anic classes were free but parents usually donated money or food to the teachers in return for their services.

¹⁹ *Muqaddam* consists of the introduction of Arabic pronunciations and the short chapters of the Qur'ān.

In fact, learning the Qur'ān was regarded as the most important and basic requirement for any Malay children regardless of their sex. Thus the children would not pursue other subjects unless they had completed the Qur'anic reading. This was evidenced by the Malay tradition where the children would not go on to learn any subjects including Malay language until they had ability in the Qur'anic recitation. (Rosnani 1996a: 20). It was a form of parental pride if their children were able to complete the whole Qur'ān. Thus, after completing the learning of Qur'anic reading, the children would be celebrated in *khatam* ceremony²⁰ which was attended by the Qur'anic teacher, *imam* and the villagers. This special ceremony marked that these particular children had ability and skill in the Qur'anic reading. Traditionally, the ceremony took place simultaneously with the ritual of circumcision and concurrently with the wedding day as an indication that the spouses had already completed the Qur'anic reading.

Although this ceremony was aimed at celebrating the graduates and stimulating other children's learning of the Qur'ān, there was however an adverse effect. After this celebration had taken place, unfortunately the person felt that he/she already knowledgeable and then abandoned its recitation. This problem came about because they perceived that completing the recitation of the Qur'ān was only a custom, not a starting point to pursue other Islamic knowledge and practice the Qur'anic injunctions in their daily life. Nevertheless, the tradition of learning the Qur'anic recitation is still alive today. However, little effort has been made to understand the content of the Qur'ān in order to implement it fully in life.

²⁰ Completion of Qur'anic recitation ceremony

Pondok Institution

The word *pondok* comes from the Arabic word *funduq*, meaning 'hotel' but specifically 'hut' in the Malay language. It is a boarding school for religious studies. The *pondok* institution was a traditional Malay educational institution which was begun in the nineteenth century. This institution was also a popular institution in Indonesia, popularly known as *pasentren*, and Pattani, Southern Thailand. The origin of *pondok* can also be traced from the *kuttāb* institution in the Arab world. There are evidences that the establishment of the *pondok* institution in the region was influenced by the Makkan Islamic Education at that time (Rosnani 1996a:21). This can be seen from the content and method of teaching used in the *pondok* system similar to that in the *Masjid al-Haram* in Makkah. As well as, the founders and teachers in this institution came from the Makkah education system. In addition, a large number of Muslim religious books were printed in Makkah in various languages including the Malay language (Rosnani 1996a: 21).

Education in a *pondok* was free and open to all Muslims regardless of nationality and age. The institution did not have any selection for admission; however, it was known that the minimum requirements to enter to this *pondok* were the ability to read the Qur'ān, and to read and write in *jawi* (Arabic script). Generally, the expenses of running the *pondok* were funded by donations, *waqf* (endowment) and *zakāt* (alms) from the public. Students were normally self-supported. There were no proper assessments to evaluate students' ability and performance and the promotion to a higher level was determined by the students themselves.

Therefore, the length of study was up to the student to decide. In this institution, the charisma and reputation of the *tok guru* (master teacher) was paramount. The attractive character of the *tok guru* was a major factor in attracting learners to study under him, and the students were free to move from one *pondok* to another to study under their preferred *tok guru*.

Kelantan, Trengganu and Kedah in the eastern and northern parts of Malaysia were three Malay states that had prominent *ulamak* (scholars) and the most famous *pondok* institutions in the region. Thus, students from numerous places, including those from neighbouring countries, came to these *pondok* institutions to seek Islamic religious knowledge.

In Kelantan, the *pondok* system of education began in the early nineteenth century. The first *pondok* is believed to have been built in Pulau Chondong by Haji Abdul Samad (commonly known as Tok Pulau Chondong) in 1820. A rapid development of the *pondok* system can be witnessed between 1910 and 1945. A large increase in the number of students who came from local and neighbouring countries including Pattani, Cambodia and Indonesia led to the building of more *pondoks* to accommodate this increasing number. However, the glory of the *pondok* ended in the middle 1940s due to the challenge of the colonial education system (as described in the previous chapter).

One of the famous *pondok* figures was Tok Kenali of Kelantan. In the early twentieth century he built a number of *pondok* schools which had a great impact

on the development of Islamic Education in Malaya as well as in the neighbouring countries (Andaya and Andaya 1982: 233). He started his study of Islamic knowledge at the Kota Bharu central mosque, Kelantan. He continued his studies at the prestigious Islamic Education centre of that time in Makkah under several eminent religious teachers. He also got the chance to visit Cairo, Egypt, one of the centres of Muslim scholarship and modernist ideas in Muslim world at that time.

After spending twenty-two years in the Arab world, Tok Kenali returned to his hometown, Kelantan and began to teach. Two years later he established his first Pondok Tok Kenali. From this, his reputation became widespread and many young students came to study under him. As a result, at one time he had several hundred students from all over the Peninsular Malaysia, Indonesia, Patani and Cambodia. Interestingly, Tok Kenali employed extraordinary teaching methods, different from those employed by other ordinary *pondok* institutions. During his teaching, he stressed the discussion of national as well as international political issues. He used to read Arabic journals such as the Egyptian newspaper *Al-Ahrām* which covered news on secular issues (Andaya and Andaya 1982: 233). He encouraged his students to examine the problems confronting Malay, not only in their hometowns but also at the national level. This characteristic of teaching made a great impact on his students' thought. Later on, he became a leading religious teacher and writer as well as a social critic.

In terms of curriculum, generally the one used in the *pondok* institution was almost similar, putting sole emphasis on purely Islam religious subjects such as *tawhīd* (Islamic creed), *fiqh* (Islamic law), *tafsīr* (Qur'anic exegesis), *ḥadīth* (Prophet tradition), *naḥw* (Arabic grammar), *taṣawwuf* (sufi teaching) and *tārikh* (history). However, the textbooks for these subjects differed, depending on the teacher and on the students' abilities. Apart from learning Islamic religious knowledge, students also got involved in some vocational and agricultural training. In terms of method of teaching, this depended on the teacher and he possessed great authority and was well respected by the students. As well as teaching, the teacher was responsible for the moral as well as the intellectual development of the student.

The common teaching methods adopted in the *pondok* consisted of lectures, memorisation and reading. The teachers used the Malay language as the medium of instruction but most of the textbooks were in Arabic. Thus, direct translation from Arabic texts to Malay was applied for that purpose. The students would sit on the floor around the teacher while the teacher read and explained from one phrase to another phrase till the end of the book. Normally, one-way communication and teacher-centred teaching was adopted in the teaching session. Discussion, and question and answer sessions were uncommon between the teacher and the students. However, after the teaching sessions, the senior students would conduct *mudhākarah* (discussion and revision) among themselves to digest and comprehend the lesson.

The *pondok* institution continued to grow up to the early twentieth century. Different factors contributed to the continuing growth of *pondok* education in this period. The quality of charismatic teachers, who had acquired Islamic knowledge from great Muslim scholars from Makkah, Egypt and Pattani was acknowledged as an important factor of its growth. The increasing number of *pondok* schools can also be attributed to the devotion of the Malays to Islam as a religion. Also the expansion of the *pondok* was initially a response to the challenge of secular education which had been introduced by the British colonials, in particular Christian missionaries especially in the Federated Malay States as explained in chapter one.

However, from the early twentieth century, the number of *pondok* institutions began to decline. Many factors led to the closing down of *pondok* schools. The establishment of a modern secular education system i.e. English and vernacular schools eventually made the *pondok* schools lose their popularity. The young Malays were inclined to pursue their study at the modern schools because they believed that those who studied at those schools had a better chance of getting employment in the government sector and in business. Hence, some *pondok* schools had to be closed down due to the lack of student enrolment and the shortage of capable teachers.

In many cases, the closing down of a *pondok* also occurred when school's founder passed away and no one from his family members wanted to administer the school. This was one of the weaknesses of the *pondok* system; it depended too

much on single charismatic masters (the *tok guru*). A lack of adequate funding was also a major problem to *pondok* schools in surviving; they relied solely on public contribution and got no financial assistance from the British government.

Nowadays, the remaining *pondok* institutions have largely been taken over by the government particularly by the State Islamic Religious Department and some have been transformed into *madrasah* schools. Nevertheless, a few independent *pondok* institutions still exist, especially in Kelantan and Kedah.

There were criticisms about the *pondok* system, especially among the Muslim intellectuals or reformists. They believed that the objective of the *pondok* was narrow and failed to produce young people who could adapt to the social economic changes. Also, its curriculum was restricted to merely a fundamental knowledge of Islam and did not cover any other aspect of social life. Thus, a graduate of a *pondok* institution was only suited to be a religious leader such as an *imam* (leader of prayer), a *bilal* (caller of prayer) or a Qur'anic teacher in the village. This group of intellectuals felt that the education system was aimed at fulfilling only the spiritual needs, and this was insufficient. Another concern of this group was the economic backwardness of Malay society. They had been left far behind the other communities (such as the Chinese) in economic progress due to a lack of knowledge and skill in business.

An analysis of the traditional Islamic Education in the *pondok* shows that the curriculum was devoid of modern knowledge such as that related to science,

mathematics and so forth. As a result, the graduates were not equipped with the necessary skill and knowledge to play a role in the socio-economic development of the society. Thus, the students lost their confidence to function effectively in socio-economic development. Gradually, they were being left out of the main social and economic standing. This phenomenon led to the negative perception of society towards the graduates and traditional Islamic institutions, namely, that an Islamic Education provided a low economic value.

Despite its shortcomings and weaknesses, this traditional Muslim institution had its own strength; it greatly contributed to providing the community leaders such as the *ketua kampong* (village chief), mosque officers and religious teachers to the Malay community in the village. The *pondok* also played a great role in spreading Islamic knowledge among the people in the country as well as combating ignorance and illiteracy. More importantly, this traditional education institution was essential to the preservation of the Malay-Muslim identity (Lee 1997: 44).

This achievement was also acknowledged by Abdul Rahman Talib as chairman of the Report Committee to Consider Financial Aids to Non-Government Muslim religious schools when he said:

The *pondok* played a great role in building up a peaceful and well organized society among the people of this country and in combating illiteracy and producing *Alim Ulamak* (Muslim scholars) and wise men (Rosnani 1996a: 25).

***Madrasah* Institution**

Madrasah is the name of an institution of learning where the Islamic sciences are taught as opposed to traditional Islamic teachings as in the *pondok* or *pasentren* in South East Asia. The introduction of the *madrasah* system into the Peninsular Malaysia was generated by the idea of the reform of traditional Islamic Education in the Arab world.

The emergence of *madrasah* education was a response to the perceived backwardness of Malay traditional education and the challenge of the western secular education system introduced by the British colonial administration. Hence, a group of Malay intellectuals designed an educational system to bring Malay society to grips with modern life and, particularly, to meet the challenges posed by western secular education. This group was known as the *kaum muda* or reformist faction, in contrast to the *kaum tua*²¹ or traditionalist faction. The reformist group began to criticise the socioeconomic backwardness and religious conservatism of traditional Malay society at the beginning of the twentieth century (Mohd. Kamal 1995: 35). They advocated that the Malays should purify their religion and culture by discarding non Islamic practices and beliefs, considering them to be obstacles to progress. Regarding the gaining of knowledge, they emphasised the importance of acquiring modern scientific knowledge as well as purely Islamic knowledge. They also believed that Islam and change were not incompatible (Andaya and Andaya 1982: 238).

²¹ A group of traditional Malay intellectuals who adhered to the traditional outlook and opposed the new ideas of Muslim reformism:

Kaum Muda issued a periodical *Al-Imām* from 1906 to 1909 as the main vehicle to promote the ideas of Muslim reformism founded by Egyptian reformists, Jamaluddin al-Afghani and Muhammad Abduh. The key message of *al-Imām* was urging the nurturing of a new generation of Malays through reforms in Islamic Education which would incorporate the necessary skills to meet the western challenge.

Al-Afghani was a journalist and he advocated a religious and cultural revival to counteract Western influence in the Muslim world. He was considered to be the founding father of Muslim reformism. Al-Afghani and his close friend and student, Abduh, had published their famous journal *'al-'Urwah al-Wuthqā* (The Firmest Robe). (Cragg 1995: 10). Hence, Al-Afghani called for Muslim reformism and the rejecting of a blind imitation of Western civilization. He argued that Western science and technology should be acquired by the Muslim world without necessarily accepting their theological and philosophical consequences (Zubaida 1993: 44). Al-Afghani's view on science can be understood in the light of renewal (*iṣlāh* or *tajdīd*). His follower, Abduh was an Egyptian intellectual and considered to be the architect of Muslim modernism. He had advocated major reform in education in Egypt by introducing modern science together with religious knowledge in Al-Azhar University, Egypt.

In the Malay Peninsular, two leading figures of the reformist group were Syeikh Tahir Jalaluddin al-Azhari and Syed Syeikh Ahmad al-Hadi. Both were regarded as the representatives of the *kaum muda* movement and they were greatly

influenced by ideas of reformism propagated by al-Afghani and Abduh. Following in the footsteps of the latter, they began to convey the need for educational and social reform.

Muhammad Tahir originally came from Minangkabau Sumatra. He had spent twelve years of study in Makkah and had then gone to Cairo to study astronomy at the famous University of Al-Azhar in 1883. In Cairo, he was exposed to the teachings of Abduh. When the journal *al-Manār* was launched in 1898, Muhammad Tahir also contributed to it. After completing his diploma at Al-Azhar, he returned to Makkah to teach for two years before returning to his hometown in Peninsular Malaya. He settled in Singapore and started to initiate reform activities among the Malay society. In 1906 he published the reformist magazine *al-Imām* in Singapore, along with Syed Syekh Ahmad al-Hadi. From 1914 to 1918 he taught at the religious school in Johor and became the inspector of religious schools in the state. Due to his modernist viewpoint and reformist tendencies, Muhammad Tahir was regarded as a threat by traditional scholars. Therefore, his applications for several important religious posts such as *Muftī*²² and *Syaikhul Islam* (Head of Muslim scholars) were turned down by the state authority. Despite these obstacles, he continued to play active roles, especially in teaching activities and he taught at the *Madrasah al-Mashōr* that was set up by al-Hadi in Penang.

²² A Muslim scholar who has the authority to issue Muslim legal pronouncement (*fatwā*).

Muhammad Tahir's famous reformist friend, al-Hadi, was originally from Malacca. During his school-days, he studied theology and Arabic at the local religious school. He travelled widely to Arab countries and studied in Makkah, Beirut and Cairo. In Cairo, like Muhammad Tahir, he was greatly influenced by Abduh. After completing his studies, he came back to his hometown and came under the influence of Muhammad Tahir who was also a graduate of al-Azhar, Cairo. As noted above, he was involved in the creation of the magazine *al-Imām* in 1906. Al-Hadi was very active in reform activities, especially in establishing reform *madrasah* schools. He had pioneered several numbers of *madrasah* schools such as *Madrasah al-Iqbāl al-Islāmīyyah* in Singapore (1908), *Madrasah al-Hādī* in Malacca (1915), and *Madrasah al-Mashōr al-Islāmīyyah* in Penang (1919). In 1927, al-Hadi left the teaching profession and set up a publishing house in Penang known as the Jelutong Press. The Jelutong Press became one of the leading reformist publishers in the country. Al-Hadi published his translation of famous *tafsīr* (Qur'anic exegesis) of Abduh in *al-Manār* as well as in other important reformist publications. In 1926, al-Hadi launched the monthly journal *al-Ikhwān* (the Brothers), and in 1928 he launched the daily newspaper *Saudara* (Brother).

The reformists had pioneered the establishment of *madrasah* institutions which were radically different from the *pondok* schools. They introduced a more modern curriculum than that offered by the *pondok* schools, as the latter employed methods of recitation, memorisation and exegesis as the principal means of imparting religious knowledge to the pupils. Instruction was not

confined to purely religious subjects; included commercial subjects such as mathematics, history, English, business, techniques for wet-rice agriculture and soy-sauce making (Andaya 1991: 237). This reform curriculum can be traced from the reformist idea on education that argued the necessity of the reintegration of Western secular and Islamic Education (Hilley 2001: 183).

The *madrasah* institution grew in popularity during World War I. Unlike in *pondok* education, the *madrasah* schools had a set of teaching curriculum and an organisation of school structure. The Arabic language was the medium of instruction. The religious curriculum was incorporated with modern subjects such as English, as well as mathematics and science. With regard to the purpose of *madrasah* schools Andaya (1982) argued that:

Indeed, the impetus for the formation of *madrasah* schools was the desire to preserve the 'Islamic-ness' of the Malays at a time when Malaya appeared to be succumbing in every respect to the British. The founders of these schools hoped to demonstrate to the youth that one could be Muslim and still be modern, that Islam was not incompatible with modern advances (Andaya and Andaya 1982: 234).

The first reformed Muslim school established in Singapore in 1907, was known as *Madrasah al-Iqbāl al-Islāmīyyah*. The name was given in memory of the famous reform figure in the Indian subcontinent Muhammad Iqbal²³. The *madrasah* adopted a similar organisation to the secular school and incorporated secular

²³ Muhammad Iqbal (1877-1938) was a poet, philosopher and thinker of Kashmiri origin. Most of his writings were devoted to a revival of Islam. His most notable works are *The Development of Metaphysics in Persia* and *The Reconstruction of Religious Thought in Islam*. These works reflect his philosophical and rational approach to Islam.

subjects such as geography, history and science, besides the Islamic religious curriculum. However, the *Madrasah al-Iqbāl al-Islāmīyyah* did not receive a warm welcome from the people. This could have been due to the negative acceptance of the public to the ideas of *Kaum Muda* which were considered contradictory to the true teaching of Islam (Wah and Teik 2002: 81). Unfortunately, the *madrasah* had to close a year after its establishment.

In 1917, Syekh Ahmad al-Hadi along with Haji Abu Bakar Ahmad had attempted to open the second *madrasah* in Malacca which came to be known as the *Madrasah al-Hādī*. However, the *madrasah* met the same fate as the *Madrasah al-Iqbāl*; where the Malays were not content with the reform ideas which were regarded as too radical and controversial at that time.

Al-Hadi did not give up; he moved to Penang and opened another Muslim school called the *Madrasah al-Mashōr al-Islāmīyyah*. The establishment of *Madrasah al-Mashōr* was a success and perhaps one of the most famous reformed *madrasah* in the colonial era. The *Madrasah* is still there today in Penang. The *Madrasah al-Mashōr* has produced a significant number of Muslim intellectuals such as Burhanuddin al-Helmi who would later on (1956) become the president of the Malaysia Pan Islamic Party (PAS). The *madrasah* under the leadership of al-Hadi employed modern methods of study instead of memorisation, and encouraged the students to be involved in debate and rhetoric.

Other states also witnessed the setting up of *madrasah* as an alternative to the long history of traditional Muslim education institutions. In Penang there emerged the *Madrasah al-Miṣrīyyah* at Bukit Mertajam as a result of cooperation between the local community and reformist scholars. In 1922 this was followed by the founding of *Madrasah Idrīsīyyah* at Kuala Kangsar, Perak. After three years, *Madrasah Zainal `Ābīdīn* was established in Kuala Terengganu, Terengganu; and in 1934, two *madrasahs* popular among Muslim society in the Peninsular Malaysia emerged to become known as *Ma`ahad Ehyā' al-Sharīf*, Gunung Semanggol and *Ma`ahad Maḥmūd*, Alor Setar, Kedah. The former began to threaten the colonial power by awakening religious nationalism among the people and the latter became the centre of Muslim students' activities in the Peninsular Malaysia. (Sobri and Harun 1988: 20-21)

After the World War II, the number of *madrasah* institutions increased. Their success led to the setting up of the Muslim College as a Muslim higher institution for *madrasah* graduates to further their education. It was set up in 1955, in response to the demands of the Malayan Islamic Association. The blueprint for the establishment of the Muslim College was endorsed by the Conference of Malay Rulers. Among the objectives of the College were to develop a tradition of higher Muslim learning that would be modern; to develop a centre of Muslim education which would serve as a focal point for all the religious and Arabic schools with the aim of improving the quality of teaching; and to produce qualified teachers in religious and Arabic studies as well as to increase the number of qualified officers in government departments. (Rosnani 1996a: 27-28).

The social impact of Muslim religious schools i.e. *pondok* and *madrasah* on Malay society cannot be denied, particularly in producing Malay intellectuals who preserved Malay identity, as argued by Andaya and Andaya:

By the very nature of their education, graduates of *pondok* and *madrasah* saw Islam as being more important in constituting 'Malayness' than did their contemporaries from the colonial government's vernacular schools. Graduates of the *pondok* and *madrasah* schools formed an important part of the Malay-educated intelligentsia of the 1920s and 1930s alongside those from the vernacular Malay schools (Andaya and Andaya 1982: 235).

In addition, these educational institutions also contributed to producing Malay political leaders which resulted in the birth of PAS (Pan-Malayan Islamic Party) in 1951 (Tarling 1999: 83).

Islamic Education after Independence (1957)

The formal Islamic Education system in the Malay Peninsular can be traced from the proposal of the Razak Report (1956) that recommended the inclusion of religious education (*Pelajaran Agama*), to the curriculum of the Malay school system. In 1960, the Rahman Talib Report proposed the full implementation of Muslim religious instruction to all Muslim students in assisted schools (El-Muhammady 1994: 105). This move was considered as being a relief to many Muslim parents who were worried about their children's development in religious knowledge in the national schools.

The introduction of Islamic religious education in national and national-type schools, as argued by Sobri (1988: 21), affected all Muslim religious schools including *madrasahs* and *pondoks*. One major adverse effect was the decline of pupil enrolment in these Muslim religious institutions because the national schools were seen as having more advantages than the religious schools in term of social and economic opportunities. Another major impact of this new development of Islamic Education in national schools was the shortage of teachers in the Muslim religious schools. This was due to the increasing demand for Islamic Education teachers in the national schools.

Since the position of teachers in national schools was better in term of payment, facilities and services, many teachers from Muslim religious schools were attracted to these schools for the sake of their future careers. In other words, the result of the National Education Policy in introducing Islamic Education in national schools contributed to the decline of traditional Islamic religious education. Besides poor enrolment and shortage of teachers, the religious schools also encountered serious financial shortcomings.

The 1960s witnessed the decline of traditional Muslim religious educational institutions due to the challenge of the national schools. The *pondok* institution nearly disappeared from the society except in the Malay high majority states like Kelantan and Kedah. At the same time, the *madrasah* institution also began to decline; the number of *madrasahs* in Kelantan dropped from 151 in 1967 to 111 in 1970. Five religious schools were closed in Kedah in 1971, and there were

protests from students in religious schools in Kelantan and Perak due to poor national examination performance (Rosnani 1996a: 62).

Education and the Islamisation Process from the 1970s onwards

The Muslim resurgence in Malaysia marked a significant development in Islamic Education. The 1970s witnessed the rise of Muslim consciousness, especially among the younger generation of the Malay society. This can be seen through the transformation of their daily life to an Islamic way of life, such as women wearing long skirts and *mini-telekung* (headgear) and observing Islamic practices such as giving the Islamic salutation '*Assalāmu 'alaikum*'. In other words, the Malay society became aware of the desire to "return to Islamic living" and to reject un-Islamic values and practices like gambling and drinking alcohol. Muzaffar gives a comprehensive definition of Muslim resurgence as:

A description of the endeavour to re-establish Islamic values, Islamic practices, Islamic institutions, Islamic laws, indeed Islam in entirety, in the lives of Muslims everywhere. It is an attempt to re-create an Islamic ethos, an Islamic social order in the vortex of which is the Islamic human being, guided by the Qur'an and the Sunnah. (Muzaffar 1987: 2)

This move was stimulated by the emergence of the Muslim *da'wah* movements, namely, Darul Arqam²⁴ in 1969 and the Muslim Youth Movement (ABIM)²⁵ in

²⁴ Darul Arqam was founded in 1968 by Ashaari Muhammad. Darul Arqam was a *dakwah* group who lived in a commune area near Kuala Lumpur. Its male members could be identified by their wearing of Arab robes and turbans and the female members wore full veils including a veil over the face. Despite *dakwah*, the movement was also actively involved in economic activities. However, in 1994 the government declared the movement to be illegal and its leader, Ashaari Muhammad was held under the Internal Security Act for the reason of threatening the government.

1971. External factors, particularly the Arab oil money and the Iranian Islamic Revolution in 1979 had also contributed to the revivalism of Islam in the country (Milne and Mauzy 1986: 74). Following these events the Malays, especially university students, started to demand more room for Islam in the administration, education, legal and economic systems. The university student movements both locally and abroad were influenced by Muslim activism, especially from the Arab world and the Indian sub continent where Hasan al-Banna, Syed Qutb and al-Maududi called Muslims all around the world to perceive Islam as a way of life. The *da'wah* activities flourished at this time through a variety of approaches such as seminars, talks, journals and study circles (*halaqah*). The message focused on Islam as a comprehensive way of life encompassing the socio-economic, educational, political and legal systems.

In terms of education, there was criticism of the current national education system. This alleged the education system to be un-Islamic, that it put too much emphasis on material development, and that it neglected Islamic values and the holistic development of the human being (as discussed in the previous chapter). The Malaysian education policy was contributing as much as it can to produce the human machine like the direction of educational policy in the West. (Sobri and Haron 1988: 25). The results of the unbalanced curriculum as claimed by its

²⁵ This movement was officially registered in 1972. ABIM's members mainly came from western-educated middle-class urban Malay youth. From 1974-1982 ABIM was led by its charismatic youth leader, Anwar Ibrahim, before he joined the ruling party UMNO in 1982. In the early period of its establishment, the relationship with government was tense and ABIM openly criticised the government on issues of corruption, abuse of power and exploitation of workers, and insisted that the government abolish the Internal Security Act which against human rights.

critics were discipline problems among the students such as vandalism, smoking and increased truancy. Secondly, they complained about the negligence of the government toward the Muslim religious schools, forcing them to be closed down due to poor enrolment and acute financial problems. The government was also criticised over the discrimination against graduates of Arab world institutions and Islamic religious teachers in terms of underpayment.

In response to the criticisms (as mentioned earlier in chapter one), a National Educational Philosophy meeting the needs and demands of the society was formulated. The new curriculum, known as the New Curriculum for the Primary School (KBSR) based on the National Educational Philosophy, was launched in 1983 to be followed by the Integrated Curriculum for the Secondary School (KBSM) in 1988 replacing the secular philosophy inherited from the British colonial. These educational changes will be discussed in the next chapter.

In the 1970s, the government introduced additional measures of Islamisation in response to the demands being made by the Muslim groups (Milne and Mauzy 1986: 52). It initiated the process of instilling Islamic values in administrations, and economic and education systems. Among the major government initiatives were the establishment of the Islamic Bank (1983) and the International Islamic University (1983), a ban on the import of non *halāl* beef, a great increase of Muslim programmes on radio and television, the reintroduction of *Jawi* (Arab script) into the primary school curriculum, the suspension of the school meal program during the fasting month (*Ramaḍān*), and a ban on smoking in all

government offices (Milne and Mauzy 1986: 53). Under the pressure coming from the Islamic political party and Muslim movements, the government also established the Islamic Centre (*Pusat Islam*) which formed an important part of Islamic Religious Affairs under the jurisdiction of the Prime Minister's Department.

In terms of education, the Ministry of Education (MOE) was also progressively improving and upgrading the teaching of Islamic religious knowledge in the schools. Moreover, the establishment of the Islamic Studies department at Malaya University and the Islamic Studies Faculty at the National University of Malaysia in 1970 gave greater opportunities to religious studies graduates to enter into the government civil service (Mohd. Kamal 1995: 37). With further demands for establishing more Muslim education institutions, the fourth Malaysian Prime Minister Dr. Mahathir Mohamad responded positively by paying immediate attention to the project of the setting up of the International Islamic University, Malaysia. However, these initiatives and efforts by the ruling party were criticised by the opposition Islamic Party as merely cosmetic and with the aim of weakening the influence of the Islamic Party.

Another noteworthy phase in the Islamisation process in Malaysia brought about the institutionalisation of concrete Islamic programmes within the government through the inculcation of Islamic values in the administration, the encouragement of Islamic discourse in government departments and institutions of higher learning, the reformation of the national education system by

integrating Islamic values, the improvement and expansion of *shari`ah* court administration, the elimination of un-Islamic practices from the official government ceremonies, the establishment of the Muslim insurance company known as Takaful (1984) and, finally, the establishment of Institute of Islamic Understanding (IKIM) in 1992 (Mohd. Kamal 1995: 37).

In line with the Islamisation process, radical measures aligned with Islamic principles were introduced into the national educational system in 1980s. Islamic values or moral education were incorporated in the school curriculum. The time allocated to Islamic Education was increased from 30 minutes to 150 minutes per week in the national primary schools. Female students were allowed to wear headscarves, and trousers were allowed for male students (shorts had been the traditional dress for school-boys) in accordance with Muslim dress codes. More *Jawi* (Arab script) was introduced and more teachers were sought for Muslim religious secondary schools. The alternative to an Islamic Education for non-Muslims was an examination course on moral education. (Milne and Mauzy 1986: 94)

Reform of Islamic Education

As mentioned in chapter one, education reform in Malaysia has gone through several significant periods since the Independence of Malaysia (1957). Among the changes was a decrease in influence of secularism in the education system, the elimination of dualism in education which separates 'revealed' and 'acquired' knowledge in the curriculum, and a focus on human development based on the

*Tawhīdic*²⁶ paradigm (Tajul Arifin, 1992). Since the Razak Report (1956), followed by the Rahman Talib Report (1960) and the Cabinet Committee Report (1979) several reforms have taken place finally reaching a significant move in the Malaysia Education system namely, the introduction of the New Curriculum for the Primary School (KBSR) in 1979 and the Integrated Curriculum for the Secondary Schools (KBSM) in 1983. This transformation was followed by the formulation of the National Philosophy of Education in 1987. The reformed National Education Philosophy states that education in Malaysia attempts to develop the whole potential of students in an overall and integrated manner so as to produce Malaysian citizens who are knowledgeable and competent as well as possessing high moral standards (Curriculum Development Centre 1990: 6).

The Muslim religious school

Islamic religious education was introduced at four different types of religious education institutions, namely i) The People's Muslim religious school or *Sekolah Agama Rakyat* (SAR), ii) The State Muslim religious schools or *Sekolah Agama Negeri* (SAN), iii) The National Secondary Muslim Religious Schools (SMKA), and iv) The Private Muslim schools. These schools differed in terms of funding, administration and curriculum.

²⁶*Tawhīd* is a central principle of Islam in which al-Faruqi (1995) argues that its implications include every aspect of human life. It relates to a broad spectrum of subjects: i) Oneness and unity of God, ii) Unity of existence, iii) Unity of mankind iv. The continuity of this world and hereafter (see al-Faruqi [1995])

In terms of funding, SARs are mainly funded by the people through *zakāt* (alms), *waqf* (endowment) and charity, whilst some of the SARs received financial support from State Islamic Religious Departments. As for the SANs, these were funded by the state government through its Islamic Religious Department, while National Religious Schools were financed in full by the federal government. As for the private Muslim schools, they were mainly dependent on students' fees and their own businesses projects.

In terms of curriculum, the National Religious Schools offer various advanced Islamic subjects and the Arabic language, along with other national curricula offered by the National Schools. The students remained in the system up to the age of 17 or 19. After they finish their studies at the National Religious School, the students obtained both religious and non religious academic streams. In addition to national qualifications, such as the SPM (Malaysia Education Certificate) and the STPM (Malaysia Higher Education Certificate), they are also able to obtain an Islamic Religious Certificate namely Malaysia Higher Religious Education Certificate (STAM) which receives accreditation from the Arab world Higher Educational Systems.

As the economy developed and more opportunities to study abroad became available in the 1980s, the traditional Muslim religious institutions gradually decreased. As for the SARs and the SANs, they suffered from under-funding problems. As a consequence, these schools were unable to attract more students and qualified teachers; as well, they could not afford to provide a sufficient

infrastructure and facilities. Looking at these problems, in 1977 the Ministry of Education decided to transform eleven People's Religious Schools (SARs) and State Religious Schools (SANs) into the National Religious Secondary Schools (SMKAs). With this transformation, these schools were able to survive, and were provided with the necessary funding to improve the teaching and facilities. The transformation continued and, in 1990, the number of SMKAs was 33, including 4 in Sarawak and 5 in Sabah in East Malaysia. The number continues to rise, with 38 in 1992 and 56 schools by the first quarter of 2002 (Muhammad 2002: 6).

As mentioned above, the history of National Muslim religious schools began from the above transformation of the eleven State Religious Schools and People's Religious Schools (*Sekolah Agama Rakyat*) to the National Religious Secondary Schools (SMKA) under the Ministry of Education in 1977. At the same time, the government established two SMKAs in East Malaysia, one in Sabah and one in Sarawak. From year to year, the number of SMKAs was increasing, including three Muslim religious boarding schools namely Sultan Alam Shah Islamic College (KISAS), SMKA Persekutuan Labu and SMKA Persekutuan Kajang. In 1992, the number of students in the SMKA was up to 20,492 and in 2001 it increased to 36,000 (Abdul Jalil and Shah 1993: iii and Ministry of Education, www.moe.gov.my).

The objectives of SMKA schools are mainly to produce educated citizens in both religious and non religious fields with good moral behaviour. This is illustrated by the aims of the SMKA articulated by the then Minister of Education, Sulaiman

Daud, 'to produce students who are knowledgeable, balanced and excellent, who possess good moral behaviour and are accountable to practice the Islamic way of life as well as capable to contribute to religion, *ummah* (nation) and country' (Abdul Jalil and Shah 1993: iv).

Another interesting development of Islamic Education was evidenced by the introduction of the *Kelas Aliran Agama* (KAA) or Special Class for the Islamic Religious Stream in the non-religious national schools in 1988. The introduction of KAA was resulted by the limitation of place offered by SMKA and the overwhelming demand of parents for Islamic religious stream. Thus this program gives more chance to students from non-Muslim religious schools to take the Islamic religious stream.

Muslim Higher Education

Muslim Higher Education in Peninsular Malaysia began with the establishment of the Islamic College in Klang, Selangor in 1955 after receiving its endorsement from the Conference of Malay Rulers. Then, the Department of Islamic Studies was set up in 1959 under the Arts Faculty, University of Malaya. The opening of the Department of Islamic Studies was vital to accommodate the growing numbers of Muslim religious school graduates from year to year. Another Islamic institution of higher learning is Yayasan Pengajian Tinggi Islam (Islamic Higher Education Foundation), founded in 1965 at Nilam Puri, Kelantan. The programme in the institution is accredited by several universities in Arab

countries. Moreover, the graduates from the institution are accepted into the second-year programme at Al-Azhar University in Cairo.

Since then, three major institutions have emerged to offer Islamic disciplines for higher learning. In 1970, the National University of Malaysia (UKM) set up the Faculty of Islamic Studies. The major development of Islamic Education at higher learning in Malaysia was marked by the establishment of an Islamic University, namely, the International Islamic University Malaysia (IIUM). IIUM was founded in 1983 in order to establish an international institution for tertiary education based on Islamic principles (Mohd. Kamal 1995). The idea of establishing the IIUM was generated by the need to tackle the problem of educational dualism which differentiates between revealed knowledge (Islamic sciences) and acquired knowledge (humanities and sciences) in the majority of Muslim education institutions. They argue that this duality creates a lack of coherence in the mind of the Muslim.

The IIUM missions can be condensed into three terms; Islamisation, Integration and Internationalisation. The university imbues the “Islamisation of Knowledge” in its entire curriculum. The Islamisation of knowledge is a term which describes a variety of attempts and approaches to synthesise the ethics of Islam with various fields of modern thought. Its end product aims at a new consensus among Muslims on an appropriate jurisprudence and a scientific method not violating Islamic ethical norms. However, some intellectuals are sceptical of such approach, viewing the construction of fields such as Islamic science and Islamic

economics largely as propaganda created to further the conservative view that Islam is an all-encompassing social system. The university also initiated the integration of Islamic revealed knowledge and values in all academic disciplines and educational activities (Mohd. Kamal, 1995).

As such, the university does not confine itself to a religious academic programme but offers diverse disciplines of knowledge by infusing Islamic values and the Islamic philosophy of knowledge. So far, the university has ten faculties designated as *kullīyyahs* which offer a wide range of academic programmes. Among the first of academic faculties, and a well-known school, is the Ahmad Ibrahim Kullīyyah of Laws. The faculty has become famous in international law debate since one of its law students became the best debator in the most prestigious international law moot competition. This was the Philip C. Jessup International Law Moot Court Competition in 2005 (Salmy, <http://www.bernama.com>).

In fulfilling the vision of Islamisation and the integration of knowledge, the university has formulated the unique Kullīyyah of Islamic Revealed Knowledge and Human Sciences which offers programmes that lay a solid foundation for efforts to overcome the prevailing dichotomy between “religion” and “secular” sciences (International Islamic University Malaysia, <http://www.iiu.edu.my>). The university has introduced a double major system, where every student specialising in a human sciences course must take a minor concentration in a Revealed Knowledge discipline related to a major area of concentration. Thus, it

is not unusual to find the students in the campus with a degree in Banking or Economics doing their Masters in *Uşul al-Fiqh*.

In the twenty-first century, a new Islamic university began operation in 2000 to fulfil the needs of the nation; this is the Islamic College University Malaysia (KUIM). Like the IIUM, KUIM's endeavour is to integrate traditional Islamic knowledge and conventional modern practices. This attempt may be illustrated through its offering of academic programmes such as *shari`ah* and judiciary, *da`wah* and Islamic management, and economics and *mu`āmalat* (Muhammad 2002: 7).

These education institutions may be considered as the major players in offering Islamic Education at higher learning. Also, there has been the interesting development of Islamic higher institutions, manifested by the efforts of state governments as well as by private sectors to establish Islamic colleges which mainly offer diploma degrees in different fields of study. This first state Muslim College was Sultan Zainal Abidin Religious College (KUSZA) in Trengganu, which was established in 1980 and is considered a model of this type of state Islamic college. This was followed by the Kolej Teknologi Islam Melaka (KTIM) in Melaka, the Kolej Universiti Islam Antarabangsa Selangor (KUIS) formerly known as KISDAR in Selangor, the Kolej Islam Sultan Ahmad Shah (KIAS) in Pahang, the Institut Insaniah in Kedah, the Kolej Islam Perak Darul Ridzuan in Perak, the Institut Pengajian Tinggi Islam Perlis in Perlis and the Kolej Islam Johor in Johor. The popular programmes offered by these colleges are Islamic

Studies as well as Management, Business, Information Technology and Nursing at diploma level. Besides these state Islamic colleges, there are a small number of private Islamic higher learning institutions run by private bodies such as the Institut Pengajian-pengajian Islam (IPI), the Kolej Uniti, the Kolej Jaipetra and the International Islamic College.

Generally, all of these learning institutes or colleges have missions in common to put forward a more systematic Islamic Education, to produce semi-professional human resources needed by the public and private sectors, and to generate the development of the Muslim *ummah* (nation) as a whole. The aim of these institutions is also to fulfil the growing demand of graduates of Muslim religious schools who wish to further their studies at the higher learning centres. Furthermore, they open up more opportunities to graduates from Muslim religious schools to pursue the Islamic and professional fields. Since the establishment of KUSZA, the Islamic colleges have played an essential role as feeders to the universities in Malaysia in various fields, particularly in the Islamic faculties.

However, Muslim higher learning in the country has encountered major setbacks because the graduates of Islamic Studies cannot secure suitable jobs. At the same time, some believe that Islamic Studies cannot fulfil the national education objectives and students are alleged to be the predominant group that digresses toward the opposition political parties (Muhammad 2002: 1). Therefore, the challenges of Muslim higher learning currently are how to fit Islamic courses with

the human resources needed in the country, particularly in the area of information technology, how to place Islamic Studies into the mainstream of the education system, and to determine how Islamic Studies can play a unifying factor in uniting the among Muslim community as with non-Muslims.

Summary

Islamic Education in Malaysia has gone through several stages. First, it began with the informal form of education which took place in teachers' houses; it then developed to *surau* and *masjid* known as Qur'anic classes. Then it developed in the form of traditional Muslim religious instruction modelled on the Arab world system known as the *pondok*. In response to the advent of modernity, Islamic Education in Malaysia took a new form which was more organised in its curriculum, organisation and instruction at the beginning of twentieth century; this was called *madrasah*. The curriculum in the *madrasah* institution differed completely from the *pondok* system with the introduction of modern sciences, a new method of learning and the teaching of Islamic religious subjects. This modernisation of Islamic religious education had a great impact on social and political changes in Malay society afterwards.

After independence, Islamic Education experienced a new phase with the introduction of religious subjects in the mainstream national education system alongside secular subjects. Significantly, in the 1970s with the resurgence of Islam in the country, more room was given to Islamic Education in the education system. The establishment of Religious National Secondary Schools (SMKA), as

well as the establishment of Muslim higher learning centres in the country, marked another promising development of Islamic Education.

Nowadays, Islamic Education has been accepted as part of the national education mainstream with the establishment of two Muslim universities as well as state and private Muslim institutions and colleges. Nevertheless, Islamic Education has always faced challenges from the beginning until today, particularly in the areas of information technology and globalization.

After a discussion of the development of Islamic Education in Malaysia at school and higher learning institutions, the next chapter will endeavour to examine the Islamic curriculum in the Integrated Curriculum for Secondary Schools. A discussion on the integrated curriculum of Islamic Education is certainly very important since this will be the subject of study in gathering qualitative and quantitative data from Muslim religious secondary schools.

CHAPTER THREE

ISLAMIC EDUCATION CURRICULUM IN ICSS/KBSM

Introduction

The previous chapter gave some overviews regarding the general trends of Islamic Education in Malaysia until the contemporary age. Thus, this chapter sets out to give a more specific description on the Islamic Education curriculum in the Integrated Curriculum for the Secondary School (ICSS/KBSM). It discusses the status of Islamic Education in the ICSS, its philosophy and aims, the management of Islamic Education, its syllabus contents, its teaching and learning emphases and student assessment for Islamic Education subjects. As well as issues regarding the Islamic Education curriculum in a wider context are also analysed. The discussion also highlights the changes and emphases of the revised curriculum of Islamic Education, newly implemented in 2004. The purpose of this chapter is to provide a necessary knowledge of the Islamic Education curriculum, including the contents of the syllabus, its teaching and learning strategies and assessment criteria. This background knowledge should enable the reader to understand the position of Islamic Education and its curriculum contents before analysing the collected data and discussing their results in the following chapters.

Philosophy and Aims of Islamic Education Curriculum in ICSS

As discussed in chapter one, the National Education Philosophy was formulated in 1987 after realising the need of the national education system to have one educational reference reflecting the needs of future Malaysian society. In addition, there were criticisms of the old education system and its curriculum. For instance, as mentioned in chapter two, a group of young Muslim intellectuals claimed that the old national curriculum was over-concerned with physical and material development. They argued that national education was secular in nature and the objectives of the education system at that time were improper and opposed to Islam (Mohammad Nor 1989: 262). There was also a claim that the content of the Islamic Education curriculum was narrow and out of date. It overemphasised Arabic language, grammar, rhetoric and religious knowledge (Rosnani 1994: 17).

After considering these criticisms, the government felt that there was a need to have a National Philosophy of Education which would underline the growth of a balanced personality with a holistic approach in the integrated curriculum. Following the formulation of the National Philosophy of Education, the Ministry of Education launched the Integrated Curriculum of Secondary Schools (ICSS) in 1989; this emphasises the integration of universal values recognized by all major religions in the country in the teaching of all subjects (see appendix 3).

As articulated in the Malaysia National Education Policy, education is an on-going effort towards developing the potential of individuals in a holistic and

integrated manner to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonious. Thus, both primary and secondary levels emphasise a holistic (intellectual, spiritual, physical and emotional) approach to ensure quality human development for all domains- cognitive and affective. The cognitive domain deals with knowledge recall and the intellectual skills like comprehending information, organizing ideas, analysing and synthesising data, applying knowledge and evaluating ideas or actions (Lawton and Gordon 1996: 71). The affective domain is concerned with emotions, feelings and attitudes such as enjoying, conserving, respecting and supporting (Lawson and Gordon 1996: 49).

The philosophy of Islamic Education in Malaysia is very much in line with the National Philosophy of Education which emphasises all-round individual development. The Islamic Education curriculum has its specific goals as stated in the Islamic Education Philosophy:

‘Islamic Education is a continuous effort to convey knowledge, skills and the Islamic way of life (to the Muslim individual) based on the Qur’ān and the *Sunnah* in shaping the attitude, commitment, personality, and worldview as God’s vicegerent to develop oneself, the society, and the environment toward happiness in this world and the hereafter’ (Department of Islamic and Moral Education 2002a: v).

With this philosophy, Islamic Education, therefore, is aimed at developing the potentials of Muslim children in an overall and balanced manner so as to produce Malaysian citizens who possess good moral values, can contribute to the society, and are responsible for the betterment of all humanity.

Thus, with regard to the aim of Islamic Education, Islamic Education in the Integrated Curriculum for Primary School (KBSR) is to develop desirable attitudes and behaviour based on the human and spiritual values accepted by society as embodied in the National Pillars (*Rukunegara*²⁷) and to make them the bases of daily life (Curriculum Development Centre 1990). The more specific aim of Islamic Education is related to the mastery of *Jawi* (Arabic alphabet used for writing the Malay language) where *Jawi* is used across the curriculum including teaching-learning activities and; the use of textbooks (Curriculum Development Centre, 1990).

In addition, the main goal of teaching Islamic Education in schools is to generate Muslim individuals who possess knowledge, faith, competence and good character based on the Qur'ān and *Sunnah*. It is also hoped that the Islamic Education taught in schools is able to produce righteous Muslim individuals as God's servants and vicegerents who are capable of contributing to national civilisation (Department of Islamic and Moral Education, Malaysia 2002a: 2).

More specifically, as stated in the Islamic Education syllabus (Department of Islamic and Moral Education 2002a: 2), the Islamic Education curriculum for secondary schools is designed so that the students are able to recite selected Qur'anic verses with good *tajwīd* (Qur'anic recitation rules), and in particular to

²⁷ *Rukunegara* contains the national guiding principles and objectives for all Malaysians. These principles are: Belief in God; Loyalty to King and Country; Upholding the Constitution; Rule of Law; and Good Behaviour and Morality.

improve their recitation in five-time daily prayers (see appendices 4 and 5). This could overcome the shortcomings of the old curriculum as claimed by some critics where a sizeable number of students could not read the Qur'ān in its Arabic text and did not know how to perform the obligatory daily prayers (Dusuki 1986: 327-32). In addition, the curriculum also aims at inculcating good moral behaviour into students' character.

Status of Islamic Education in ICSS

As mentioned in the previous chapter, Islamic Education is a core and compulsory subject for all Muslim children at all levels of education. This is in line with the position of Islam as the Federal Religion in the Malaysian Constitution. Furthermore, the Education Act, 1961 stated clearly that every school with fifteen or more Muslim students had to offer Islamic Education as a subject in its curriculum (El-Muhammady 1994: 105). This implies that all types of schools, including Chinese and Tamil national-type schools, are obliged to teach Islamic Education to Muslim students which when numbering more than fifteen. Hence, the students are required to sit for an Islamic Education subject in the Assessment for Lower Secondary (PMR) and the Malaysia Certificate of Education (SPM).

Basically, Islamic Education in the ICSS for secondary schools is a continuation of the Islamic Education programme offered in the New Curriculum of Primary Schools or *Kurikulum Baru Sekolah Rendah* (KBSR). Islamic Education in the KBSR at primary level emphasises three basic areas of knowledge and skills for

every Muslim children, namely, Qur'anic recitation skills, a foundation of *Sharī'ah* Knowledge (*`Ulūm Shar'īyyah*), and a foundation of *Akhlak Islāmīyyah* (Islamic Ethics). While at the secondary level, the advanced level of Qur'anic Recitation, *`Ulūm Syar'īyyah* and *Akhlak Islāmīyyah* are taught in order to enhance students' command of and understanding in Islamic knowledge and its application.

Islamic Education in the KBSM puts great emphasis and focus on strengthening the understanding of the *`aqīdah* (Islamic Creed), the cognitive and practical aspects of *`ibādah* (worship) in daily life, as well as educating good moral characters. As well as emphasising the cognitive aspect, the Islamic Education curriculum also emphasises its practical acquisition. The Islamic Education curriculum has been designed not only to provide students with Islamic knowledge but to enable them to apply this knowledge in their everyday life.

Apart from the compulsory Islamic Education subject, there are elective Islamic Education subjects offered to upper secondary students known as *Taşawwur Islām* or Muslim Worldview, *Qur'ān* and *Sunnah* Education and *Sharī'ah Islāmīyyah* Education. The *Taşawwur Islām* subject is open to all students including non Muslims. This subject focuses more on the general concept of Islam, such as the foundation of Muslim thought, the Muslim worldview and Muslim institutions like the Muslim economic and Muslim political systems. With this focus, the subject matter is suitable to be learned by the multi-religious society of Malaysia. Offering this subject to Muslim as well as non Muslim

students, therefore would give them the opportunity to get a true picture of Islam and to understand Islamic knowledge in depth.

However, the implementation of this subject still remains a question. For instance, in an interview for this research, one Islamic Education teacher in a national secondary school said that in her school no non-Muslim students took the *Taşawwur Islām* subject because they felt that this subject was only for Muslims studying Islam. In addition, the parents of non Muslim students had stated their objection to their children taking the subject and taking part in any Muslim commemorations during school time, such as the *Ma'al Hijrah* celebration which marks the first day of the Muslim calendar and the *Maulidur Rasūl* celebration with the conjunction of the birth of the Prophet Muhammad; they feared that their children would be indoctrinated with Muslim teachings. When the teacher was then asked about the initiative of the school to promote and clarify the misunderstandings directed at this subject to non-Muslim students, she said there was no initiative taken by the school and teachers to explain to non Muslims that this subject was open to all, regardless of religion and race.²⁸ This example shows that the implementation of *Taşawwur Islām* as intended by the curriculum has not been successfully implemented at school level and it appears that no effort has been made to overcome this shortcoming.

²⁸ This information is based on an interview with an Islamic Education teacher in one national secondary school in Penang, Malaysia. The interview was conducted via telephone on 20 November 2005.

Revision of the Islamic Education Curriculum

After ten years of the implementation of the Integrated Curriculum for the Secondary School (ICSS) or KBSM, the Ministry of Education Malaysia decided to revise the whole curriculum. The revision was made in view of the needs of the twenty-first century and other changing needs such as the rapid development of technology and new theories of learning within Malaysia itself. Curriculum revision refers to making amendments so that the curriculum is improved, whereas a review involves a critical assessment of the curriculum. Thus, for this purpose the term 'revision' has been used in preference to 'reform' or 'review'.

For Islamic Education, the revision does not recommend too many changes. It involves minor changes and some emphasis on subject matter, mainly in terms of the teaching approach. The revision stresses on the effectiveness of Islamic Education from the aspects of its acquisition and application, the emphasis on the teaching approach which relates between theory and practise, and the emphasis on the integration between the aspect of fundamental individual obligations (*farḍ `ain*) and collective obligations (*farḍ kifāyah*) (Adnan 2003: 35-36).

In other words, the focus of this curriculum revision was on syllabus content and on improving teaching strategies and techniques, and particularly on pedagogical skill as being one of the characteristics of an effective teacher. However, the revised Islamic curriculum has maintained its objectives to sustain continuation and balance at the ICSS level, which stresses strengthening and enhancing

Qur'anic recitation skill, *Jawi*, *`aqidah* (Islamic creed), understanding and applying *farḍ `ain* (individual obligations) and *farḍ kifāyah* (collective obligations), taking lessons from the *sīrah* (life of the Prophet), as well as Islamic civilisation and fostering *adab* (Islamic manners) and values in life. The integration of the contents of the Islamic Education curriculum and its relation with other teaching subjects is also emphasised (Curriculum Division of JAPIM 2003). For instance, the revised curriculum involves stressing the importance of providing cause and effect, especially when teaching the *`aqidah* (Islamic creed), providing explanation of the noble values and rejecting immoralities when teaching Islamic ethics, and giving meaning when teaching *`ibadah* (such as why he/she prays or fasts).

In terms of teaching techniques, the revised curriculum emphasises the balance between acquisition and application in teaching and learning as well as balance between theory and practice. Thus, it is hoped that from teaching and learning outcomes the students will not only excel in academic achievement but also practice and apply the acquired knowledge in their real life. This revision also stresses strengthening those teaching approaches in the classroom which could make the lesson attractive and interesting.

One of the emphases of the Malaysian education curriculum nowadays is to address the challenges of ethnic, religious and cultural diversity in the community. In the revised curriculum, it gives special emphasis to the wider needs of Malaysian society, such as fostering a harmonious relationship among

different racial groups and religious communities. To achieve this objective, the Islamic Education curriculum internalises values of patriotism and promotes social integration among Malaysians through appreciation of the diverse characteristics of the communities (Curriculum Division of JAPIM 2003: 8).

In fact this emphasis, as argued by Safi (2002, <http://www.witness-pioneer.org>), is in line with Islamic teaching. He argued that Islam emphasises the values of equality, freedom, justice, and pluralism as manifested in the Qur'ān, in the practices of the Prophet Muhammad and those of his companions, in the historical experience of Muslim society, and in the ethos of the contemporary Muslim reform movements. The Qur'ān directs Muslims to find a common ground with other religious communities. This common ground is expressed as a mutual respect for the freedom and autonomy of different religious communities.²⁹ And that none should appropriate to themselves the right to impose their way of life on other religious communities.³⁰ The Qur'ān is also clear that there can be no force in religious matters.³¹

²⁹ Allah says: "To each among you have We prescribed a Law and an Open Way. If God had so willed He would have made you a single people, but (His plan is) to test you in what He has given you: so strive as in a race in all virtues. The goal of you all is to God: It is He that will show you the truth of the matters in which you dispute." (Qur'ān, 5:48)

³⁰ Allah says: Say: "O People of the Book! Come to common terms as between us and you: that we worship none but God; that we associate no partners with Him; that we erect not, form among ourselves, lords and patrons other than God." If then they turn back, say: "Bear witness that we submit to God's will." (Qur'ān, 3: 64)

³¹ Allah says: "Let there be no compulsion in religion: Truth stands out clear from error." (Qur'ān, 2: 256) and "If it had been the Lord's Will, they would all have believed—All who are on earth! Will you then compel mankind against their will to believe?" (Qur'ān, 10: 98)

However, in an examination of the integration of values such as patriotism and social integration into the teaching of other subjects, Rahimah (1998: 467-470) has highlighted the dilemma of teaching these values in the context of the KBSM implementation. She has questioned the effectiveness of teaching values by saying “How far are teachers serious and successful in inculcating values in their different subjects?” Based on her observation of trainee teachers, she found that they hardly integrated values into their teaching, and sometimes did not even know what activities or strategies could be done to integrate such values. In order to overcome this problem, therefore, special training for teachers may be needed to effectively infuse values into their teaching.

Administration of Islamic Education Curriculum Development

Generally speaking, curriculum planning and development in Malaysia is centrally administered by the federal government. Curriculum changes mainly took the form of adapting the curriculum to the changing needs of the country. The main objective of Malaysia after the independence (1957) was national unity but, more recently, its emphasis has moved from solely national unity changes to national unity and human resource development (Rahimah 1998: 463).

As noted earlier in chapter one, the Malaysian educational system is highly centralised and school curricula are centrally controlled by the Ministry of Education (MOE). Similarly, the Islamic Education curriculum follows a common curriculum as mandated by the Department of Islamic and Moral Education (JAPIM) in the MOE. Historically, the JAPIM was known as the Religious

Education Unit (*Unit Pelajaran Agama*) in the School Division, Ministry of Education (MOE). In 1973, this unit was upgraded to a division and began to function as the Religious Education Division headed by a director. Ten years later, in 1983, the division was renamed the Islamic Education Division. Due to the increasing importance and development of Islamic religious and moral education, the division was then expanded in 1995 into a department known as the Department of Islamic and Moral Education or *Jabatan Pendidikan Islam dan Moral* (JAPIM), headed by a Deputy Education Director General (Educational Planning and Research Division 2001: 158). There are three divisions under JAPIM, namely, The Islamic and Moral Education Management Division, the *Dakwah* (Islamic Mission) and Leadership Division, and the Islamic and Moral Education Curriculum.

Generally, JAPIM is responsible for the coordination and implementation of Islamic Education in the primary and secondary schools. It also has liaison with the State Islamic Religious Department on matters related to the management of Islamic Education in Islamic religious schools under the state authorities. Among other functions of the Department are to design, develop and assess all subjects related to Islamic Education and the Arabic language, as well as evaluating the effectiveness of the implementation of Islamic Education and the Arabic language in schools (Educational Planning and Research Division 2001: 158). The department also provides training for Islamic Education managers and teachers as well as expertise and advice, particularly on the subject content and teaching of Islamic Education and the Arabic language. According to Adnan (1995: 100),

the association of Arabic language with Islamic Education is due to the historical affiliation between these subjects in the religious schools in Malaysia. Traditionally, the original purpose of teaching the Arabic language in Malaysian schools was to enable students to understand the original texts of Islamic religious knowledge which are mostly in Arabic. Such association continues until today in Muslim religious schools as well as in the national mainstream schools. Apart from understanding the religious texts, the teaching of the Arabic language nowadays is also aimed at developing the student's ability in communication skills with the addition of Arabic communication subjects in the school curriculum. Recently, the government has unveiled its intention to make the Arabic language a compulsory subject for Muslim students, in order to ensure that the students are able to read and write in *Jawi* and are able to complete the Qur'anic recitation (Berita Harian 2005, <http://b.harian.com.my>).

At the state level, there are State Education Departments which serve as the regional arm of the Ministry of Education. The implementation of education policies and plans made by the federal educational authority are carried out at the state level via fourteen State Education Departments. The state education departments coordinate and monitor the implementation of national educational programmes, projects and activities, besides providing feedback to the central authority for overall planning.

Islamic Education at the state level comes under the Islamic and Moral Education Sector in the State Education Department. The main tasks of the

sector are to plan, coordinate, control and supervise the implementation of the Islamic Education curriculum in schools which include these teaching subjects: core Islamic Education in secondary and primary schools, elective Islamic Education, the subject of *Jawi*, the Arabic language for communication, advanced Arabic language and Qur'anic skills.

At the district level, the District Education Offices were established for more effective control and management of education matters, especially in the large-size states. They serve as a link between schools and the State Education department.

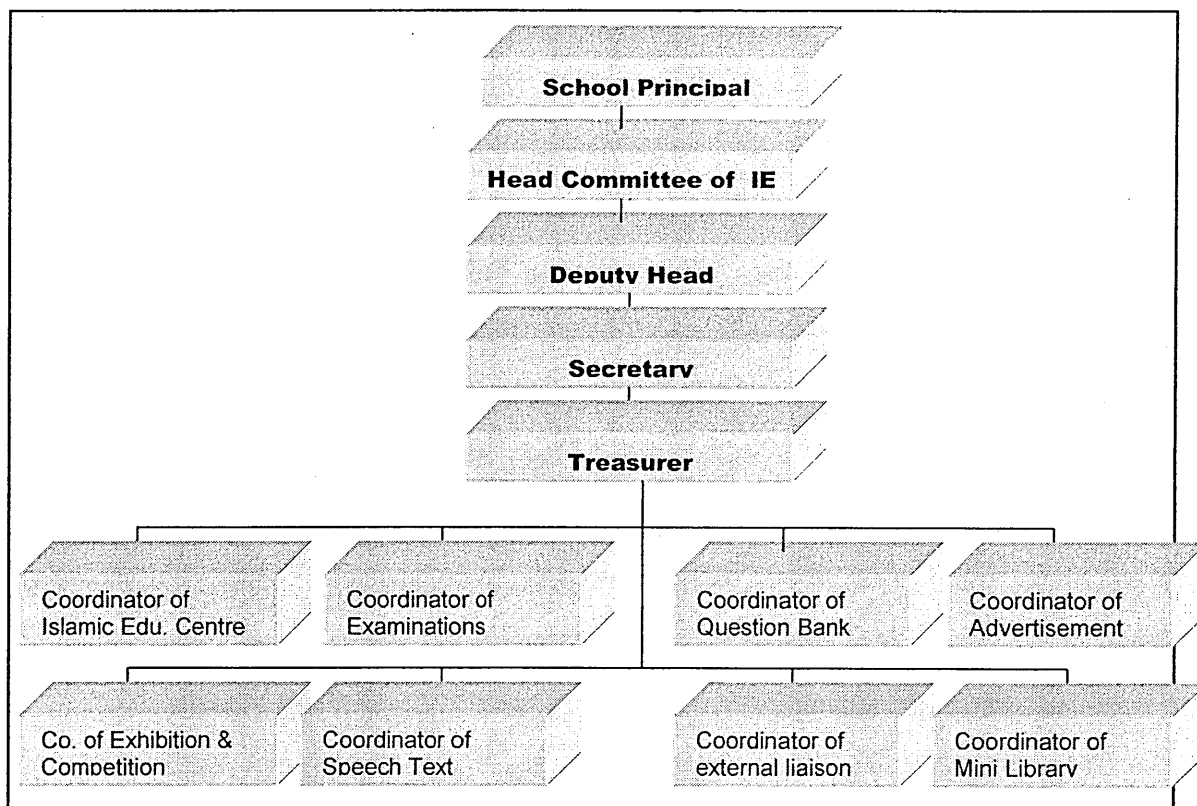
At school level, the principal is the head of curriculum management as well as administration. For Islamic Education, a special committee is set up to look after the teaching and learning and co curricular activities (as shown in Figure 3). All Islamic Education teachers are involved in this committee. Among other things, the functions of this committee are to enhance the quality and the effectiveness of teaching-learning, to improve the students' achievement in examinations and to foster cooperation between the committee and the Islamic Education Club (Department of Islamic and Moral Education, Malaysia 2002b).

In summary, the administration of the Islamic Education curriculum has four hierarchical levels, namely, federal, state, district and school as described in chapter one. The main responsibility of the Department of Islamic and Moral Education at the federal level is to formulate general policy matters, including

designing the curriculum, syllabuses and examinations. While the Islamic Education Unit at the state level is responsible of coordinating and monitoring the implementation of the national educational programmes and projects, as well as giving feedback to the Central Agency for overall planning. And the administration of Islamic Education at school level is mainly in charge of the implementation of instructional activities in the classroom and its extra curriculum activities.

Islamic Education in secondary school is administrated by a committee headed by the Principal, as presented in Figure 3.

Figure 3: The Organization of Islamic Education Committee in Secondary School



Basically, the committee is specifically set up to coordinate the teaching and learning activities in schools. For this purpose, eight coordinators have been appointed among the teachers for several tasks with specific aims. The Coordinator of the Islamic Education Centre is in charge of the school's Islamic Education Centre, including the use of its equipment and books by teachers and students. The Coordinator of Examinations is responsible for matters related to school examinations and for providing and keeping an analysis of examination results. The Coordinator of the Question Bank is responsible for collecting and keeping a copy of examination questions for internal and external use. While the Coordinator of Advertisement's duty is to supervise the use of the Islamic Education notice board and updating the information. The Coordinator of Exhibition and Competition sets up the planning for competitions at school, district, state and national levels, as well as coordinating an Islamic Education exhibition. The Coordinator of Speech Text arranges the schedule for morning speech and supervises a student's presentation at school assembly. As for the Coordinator of External Liaison, he/she is responsible for communicating with the speaker for examination seminars besides organizing visits and trips. And finally, the Coordinator of the Mini Library is in charge of the cataloguing and loan of books in the Islamic Education mini library.

Time Allocation for Islamic Education Subjects

Before the KBSM was introduced in 1989, there was criticisms concerning the inadequate attention paid to moral and spiritual development to which the old secondary curriculum allocated only a small number of teaching periods (7

percent out of the overall syllabus) for Islamic Education compared to physical education (having only 12 percent of the teaching periods) (Rosnani 1996a: 134). This amount of time spent teaching shows the unbalanced emphasis between spiritual and physical development. Consequently, the ICSS was designed to resolve this shortcoming by increasing the allocation of time for Islamic Education in the KBSM, as well as introducing moral education into the syllabus, with the result that the allocated time for Islamic Education was increased from 7 to 10 percent of the curriculum.

The time allocation in the new curriculum for core Islamic Education at lower secondary level was increased to 240 minutes per week. This can be divided into six teaching periods. The time allocation for upper secondary level is 160 minutes, which can be divided into four teaching periods; each teaching period is 40 minutes. For lower secondary, 3 periods are taught during regular schooling time, 2 periods are taught during extra time, with one period for practical *ṣolāh* (prayer). As for upper secondary level, 3 periods are taught during regular schooling time with one period for practical prayer.

The time allocated for elective Islamic Education subjects such as Muslim worldview, Qur'ān and *Sunnah*, *Sharī'ah Islāmīyyah* is 160 minutes (4 periods) per week respectively. Table 2 shows the breakdown of time allocation for core and elective Islamic Education subjects in the secondary schools.

Table 2: Time Allocation for Islamic Education Subjects

Level of Schooling	Subject	Minutes per week
Lower Secondary	Core Islamic Education	240
Upper Secondary	Core Islamic Education	160
	Elective Muslim worldview	160
	Elective <i>Qur'ān</i> and <i>Sunnah</i> Study	160
	Elective <i>Sharī'ah Islāmīyyah</i>	160

Taken from the Department of Islamic and Moral Education, Malaysia (2002b: iii).

Teaching and Learning Emphases in the Islamic Education Curriculum

Previous to the pre-independence era, a teaching subject on Islamic knowledge known as *agama*³² (religion) was taught to Muslim children in the place of scripture during the British colonial era. However, the teaching of this subject was criticised as ineffective because it was heavily content-based and had a doctrinaire approach. After this, the subject of *agama* underwent changes and adaptations parallel with the changing time and needs. Although its teaching was still heavily content-based, there were efforts to make it more applicable to everyday life and expand the curriculum to reflect the teaching of Islam as a way of life. As part of the reform, extra curricular activities were also designed to help strengthen the classroom teaching and the subject was renamed to *Pendidikan Islam* (Islamic Education) to reflect its wider scope (Rahimah 1998: 466).

As for the current curriculum, the main emphasis of the Integrated Curriculum for the Primary School (KBSR) and the Integrated Curriculum for the Secondary

³² *Agama* or religion has a narrow meaning which covers only the rituals aspect.

School (ICSS) is on the holistic development of human domains in achieving the National Education Philosophy. A salient feature of the ICSS curriculum is integration. Thus, it requires the teaching process to interrelate across various sections of the subject and among the various subjects in the curriculum. This will cause intellectual, spiritual, emotional and physical aspects to be well-integrated.

The ICSS also gives emphasis on integration among various elements in the curriculum. These elements are the integration between skills and values, the integration between theory and practice, and the integration between the curriculum and the school ethos. School ethos refers to the social and physical conditions in schools from which the ICSS seeks to yield an enjoyable experience and a conducive environment for learning. Therefore, the teachers are expected to integrate all those elements as much as is possible in their teaching and learning activities.

Islamic Education in ICSS also stresses the development of a student's behaviour, to which its teaching and the learning process are geared (Adnan 1995: 112):

- a. The formation of the right attitude.
- b. Developing proper skills and habits.
- c. Moulding a desirable personality.
- d. Cultivating a correct worldview.

In terms of teaching method, the newly revised curriculum in 2003 gives further emphasis to the student-centred approach rather than the direct-teaching approach in which the latter requires the teacher to present information to the students in a one-way flow. The student-centred teaching focuses on the students; this encourages student participation and promotes self-discovery in teaching and learning activities.

Thinking skill is one of the emphases in the *Kurikulum Bersepadu Sekolah Menengah* (KBSM/ICSS) to enhance the thinking ability of the students. Such a skill is a mental process that requires an individual to integrate knowledge, skills and attitude in order to understand the surroundings. Critical and creative skills are incorporated into the learning and teaching process to enable the students to analyse information, make decisions, solve problems, and express themselves accurately and creatively. In the Islamic Education curriculum, thinking skills are infused through the lesson in various stages ranging from the introduction of thinking skills explicitly, application of these skills with guidance from teachers, and application of these skills to solve specific problems independently.

Islamic Education aims at developing the spiritual aspects of the human being and to plant the seed of *īmān* (faith) in children. Therefore, the main focus for that purpose is heart (*qalb*). Among the activities used to develop heart are prayer, *zikr* (remembrance of Allah) and practicing Islamic values. Therefore, the teachers and students are recommended to begin each lesson with the recitation of prayer.

As well, the curriculum encourages the teachers to use various teaching methods such as story-telling, discussion, library-research visits, and simulation. Simulation is an activity that resembles the actual situation such as role-play, games, and the use of models. The use of a variety of teaching and learning methods could enhance students' interest in Islamic Education and make lessons more exciting.

Teaching aids are helpful tools in a classroom or with individual learners, as well as facilitating teaching activities effectively. Hence, the Islamic Education curriculum stresses the utilization of technology as a tool in teaching and learning. By using educational technology tools such as videos, the radio, slides, over-head projector, as well as the internet and ICT, teaching-learning activities become more attractive and stimulating. The use of ICT would also encourage constructive learning and collaborative classroom discussion, making education more meaningful. This move is seen as a vital early step towards the application of the Smart School concept into all Malaysian schools by 2010.

In Malaysia schools, the Smart School concept has been introduced to generate the country's ICT master-plan in line with the Vision 2020. In addition to Smart School, the Ministry of Education is providing computer laboratories to thousands of schools in order to reduce the digital divide that exists in different parts of the country. Other ICT-related projects have been initiated including the training of teachers, school administrators and other school staff. Despite many initiatives being undertaken by the government, however, the effectiveness of

using ICT in schools very much depends on acceptance by the students and the readiness of the teachers to change to this new mode of teaching-learning (Hanafi 2002: 1).

Assessment in the Islamic Education Curriculum

Assessment is one of the integral elements in the Integrated Curriculum for the Secondary School (ICSS). Assessment is important in providing information on the student's progress and improving the effectiveness of the educational processes, as well as evaluating the students' achievement and development based on the underlined educational goals. The student assessment in the ICSS covers the holistic development of the student in terms of cognitive, psychomotor and affective domains.

Student evaluation comprises summative and formative forms. The summative form is an overall evaluation to assess the end result of an educational endeavour, while a formative evaluation is the continuous evaluation carried out by teachers on a day-to-day or week-to-week basis. As summative evaluation at national level for lower secondary school is done through Lower Secondary Assessment or *Penilaian Menengah Rendah* (PMR), and the Malaysia Certificate of Education or *Sijil Pelajaran Malaysia* (SPM) for upper secondary level.

After the revision of the ICSS in 2003, the School-Based Assessment or *Penilaian Kendalian Sekolah* (PKS) was introduced into schools. The concept of the PKS is to determine the student's development, progress and achievement holistically

and continuously. The PKS is planned and implemented by the teachers themselves. Thus, PKS is a formative evaluation which concerns the student's progress and performance continuously. This requires a consistent evaluation of the student's developmental and acquisition levels in terms of knowledge, skill and application of values (Department of Islamic and Moral Education 2003). Also, various assessment methods are employed in the classroom including testing in written and oral forms, essay-writing and case studies.

However, overemphasis on examinations could, obviously, hinder the process of educating the whole potential of a human being. A number of educationists have highlighted their concern regarding this matter. Among them was Murad Mohd Noor, the then Director General of Education. He criticised the present education system by saying "this is the flaw which needs to be remedied immediately because it is heavily based on examination that fails to equip the students with the necessary abilities other than the academic achievement" (Utusan Malaysia 2005, <http://www.utusan.com.my>). In addition, Rosnani (1996a: 148) had also argued earlier that the nature of evaluation in the education system did not promote the development of critical thinking skills and creativity because the system was overwhelmed with the 'certificate syndrome' which gives bigger recognition to cognitive achievement through external examinations. Thus this situation may lead to less recognition of the excellence of affective, moral or social domains.

Summary

The discussion in this chapter presents the contents of the Islamic Education curriculum for ICSS/KBSM in detail, as well as explaining the status of the Islamic Education curriculum in the Malaysian educational system, its teaching-learning emphasis, and the assessment methods employed to evaluate the achievement of the students. The discussion also highlights the recent curriculum revision of Islamic Education and its implications to the current teaching and learning process in schools.

The discussion in the next chapter endeavours to clarify the conceptual framework of Integrated Islamic Education. As mentioned earlier, the curriculum in Malaysian schools is a model of integrated education. The elements of integration in the curriculum cover the attempts to develop the whole individual rather than only certain dimensions of the human potential as prescribed in the National Education Philosophy. This assertion is supported by the Islamic outlook on education which clearly emphasises the total development of human nature. Thus the discourse on Integrated Islamic Education in the next chapter is certainly appropriate for laying the foundation of Integrated Islamic Education implemented in Malaysian schools which will be investigated in the second part of this thesis.

CHAPTER FOUR

THEORETICAL FRAMEWORK OF INTEGRATED ISLAMIC EDUCATION

Introduction

This chapter will be dedicated to the philosophical and conceptual considerations of Integrated Islamic Education. Firstly, it will explore the concept of education by examining definitions of education in general and integrated education in particular. A considerable part of the chapter will be devoted to the epistemological discussions that relate to the nature of the human being, the nature of knowledge and the aims of Islamic Education from the standpoint of Islam. The examination of these components is useful in order to formulate a theoretical concept of Islamic Education that will serve as a reference for a model of Integrated Islamic Education (IIE) in Malaysian schools.

Definition

The word 'education' has a wide variety of meanings, involving as it does several complex processes. Education is not simply public instruction. It is a social process which can take place inside and outside schools or other formal institutions (Lowton and Gordon 1993: 5). Etymologically, 'education' is derived from the Latin word *educere* which means to lead forth. To educate is to bring up young persons from childhood, so as to form their habits, manners, intellectual and physical aptitudes (Murray 1961: 44). The Malay term '*pendidikan*' is used interchangeably with '*pelajaran*' for education. *Pendidikan* is a process of transforming one person's or a group of people's attitude and character to enable

them to become intellectually and emotionally mature through teaching and training (Department of National Education, Indonesia 2001: 263).

The above definitions clearly articulate that man and woman are the objects of education. As argued by Kant (2003: 1), man/woman is the only being who needs education which involves the process of nurturing the child, and disciplining and teaching the child together with culture and moral training. In another definition, Khurshid Ahmad (1978: 2) refers to the word 'education' as a mental, physical and moral training and its objective being to produce highly cultured men and women fit to discharge their duties as good human beings and worthy citizens. Thus, education is a continuing process throughout life that includes formal and informal experiences designed to provide the young with knowledge, skills, attitudes, and values for competence in their future roles as individuals and nation.

Based on the above definitions, we may say that the scope of education is designed to instil into learners knowledge, teach them culture, mould their behaviour, and prepare and train them with skills in order to enable them to play their key role in social life. Likewise, we may also conclude that the general aims of education are to train young people as well as adults, preparing them to be useful individuals, citizens and capable workers in terms of knowledge, skills as well as in terms of behavioural and physical aptitudes.

Before defining Integrated Education, it is useful to firstly examine the meaning of the word 'Integrated' which forms part of the term 'Integrated Education'. The

verb 'integrate' means 'to combine something in such a way that it becomes fully a part of something else' (Cowie 1989: 651). Accordingly, the adjective 'integrated' implies fitting various parts well together.

When attempting to define the term 'Integrated Education', there are several definitions offered by scholars. A basic definition is offered by Humphreys (1981: 11) when he states, "An integrated study is one in which children broadly explore knowledge in various subjects related to certain aspects of their environment". In this definition he attempts to see links among the humanities, natural sciences, mathematics, social studies, music, and art and tries to develop and apply skills and knowledge in more than one area of study.

In the same tone, Shoemaker (1989: 5) defines an integrated curriculum as:

...education that is organized in such a way that it cuts across subject-matter lines, bringing together various aspects of the curriculum into meaningful association to focus upon broad areas of study. It views learning and teaching in a holistic way and reflects the real world, which is interactive.

Other terms that are often used synonymously with integrated education are interdisciplinary curriculum and thematic teaching. For instance, an interdisciplinary curriculum is defined in the *Dictionary of Education* as "a curriculum organisation which cuts across subject-matter lines to focus upon comprehensive life problems or broad based areas of study that brings together the various segments of the curriculum into meaningful association"(Good 1973).

Thus, all the above definitions support the idea of an integrated education as an educational approach that prepares children for lifelong learning. There is a strong view among the proponents of curriculum integration that schools must look at education as a process for developing abilities required by life in the twenty-first century, rather than departmentalised subject-matter.

For the benefit of the entire discussion, it is also useful to get some ideas about what is the general meaning of Islamic Education. In the term 'Islamic Education', the word 'Islamic' is used as a signifier serving as an adjective of the word 'Education'; this distinguishes its meaning from other types of education systems such as Western or secular education. Within the discourse on Islam and Education, the term 'Islamic Education' has a wide range of meanings. Muslims use the term very often to what relates to Islamic teachings or Islamic Education institutions. The education of Muslims might take place in mosques, schools or higher institutions and other forms of organisations established by them over the centuries.

Douglass and Shaikh (2004: 8) offer a practical definition of Islamic Education as "(the) efforts by the Muslim community to educate its own, to pass along the heritage of Islamic knowledge, first and foremost through its primary sources, the Qur'ān and the *Sunnah*." In another definition of Islamic Education, Husain and Ashraf (1979: 1) define the term as "an education which trains the sensibility of pupils in such a manner that in their attitude to life, their actions, decisions and

approach to all kind of knowledge, they are governed by spiritual and deeply felt ethical values of Islam.”

From these definitions, we can summarise that Islamic Education may refer to the process of the inculcation of knowledge in the Muslim community, as being based on the two main sources of Islam ie. the Qur'ān and the *Sunnah*, with special emphasis on the Islamic spiritual and ethical values.

Towards the end of this chapter we will explore a more comprehensive meaning of Islamic Education by scrutinising several Arabic educational terms and some theoretical considerations of education based on the Qur'anic outlook. Therefore, the next discussion will be devoted to examining three essential aspects of educational concept in order to establish the theoretical foundations of an Integrated Islamic Education system: the nature of the human being, the nature of knowledge, and the aims of Islamic Education.

The Concept of Human Nature: A Muslim Outlook

In this section, discussion of the nature of the human being is pertinent because it will help to reveal the nature of the learner as being the most important element and the central part of the educational process. The lack of an apparent apprehension of the nature of the learner may be a cause of the fatal failure of all educational processes. Therefore, the recommendations of the First World Conference on Islamic Education in Makkah (1970) first and foremost give a very clear emphasis on this matter by stating: “No definition of education, no

clarification of its aim is possible unless the nature of man and the significance of knowledge are first made clear” (Husain and Ashraf 1979: 157).

According to Islam, the human being is an independent, separate species and is not biologically evolved, as is predominantly believed by some scientists.³³ The human³⁴ is made up of a dual nature, inner and outer. The internal nature of human beings refers to *rūh* (soul) and *‘aql* (intellect), and his external nature is composed of the physical body. Thus human beings are made up of spirit and body and are not merely material beings, they should be viewed as having an integrated personality. Human beings have these two complementary natures which are intimately interrelated and continuingly interacting with each other. Islam emphasises that human beings are creatures distinguished from others because they have been endowed with intellect (*‘aql*) and free-will (*irādah*). *‘Aql* is a unique element in human beings that elevates them above the rest of creation.³⁵ Ashraf (1979: 77-78) argues that Islam views a human’s mind to be the product of three different forces: the spirit (*rūh*), the intellect (*‘aql*) and the passionate soul attached to the body (*nafs*). The soul is the rational element that distinguishes truth from falsehood. The spiritual nature of human beings is

³³ The theory of evolution supposes that the origin of life and species lies in the concept of “adaptation to the environment”. According to Darwin, living species were not created individually by God, but came from a common ancestor and differentiated from each other as a result of natural selection (Storer (eds.) 1977: 214).

³⁴ In Muslim philosophical discussion, the word “human” (*insān* or *bashar* in Arabic) is usually used in reference to the human being not only the male sex. Similarly, in the Qur’ān all injunctions addressing “man” are really addressed to man and woman as well, unless the Qur’ān specifically states women because the commands pertain to them or for emphasis, such as in Qur’ān, 33: 35: “For Muslim men and women, for devout men and women, for true men and women, for men and women who are patient and constant...” (Nasr (1999: 33).

³⁵ Qur’ān, 95:4.

evident from the breathing of Allah's spirit into them.³⁶ The body represents the animal dimension. As an integrative creation, human beings have biological needs for food, activity, and sex; social needs for affection, belonging, and status within a social group; and spiritual needs relating to something larger and beyond one's self, that is, the need to reach for God (Rosnani 2002, <http://islamonline.net>).

Allah has endowed human beings with natural attributes such as the heart and the intellect and the faculties relating to physical, intellectual and spiritual vision, experience and consciousness; however, human beings are forgetful by nature and often incline towards injustice and ignorance. Nonetheless, the human's most important gift is knowledge which pertains both to spiritual as well as to tangible and intangible realities. Knowledge is meant to guide human beings towards a high ultimate destiny in the Hereafter, which is determined by how he conducts himself in this world (Niaz and Valie 1995: 1).

According to Islam, all children are born with a good nature and in a state of innocence, and have not inherited original sin as believed by Christians. If they succumb to evil later, this is because of their failure to rise above temptation. But for every one man who yields to temptation, there are scores who do not, a fact which points to man's innate capacity for good (Husain and Ashraf 1979: 36).

³⁶ Allah says: "When I have fashioned him (in due proportion) and breathed into him of my spirit, fall ye down in obeisance unto him" (Qur'ān, 15: 29).

The sanctity of mankind over other creatures including angels is evidence from nature of the creation of Adam.³⁷ The first excellence that a human being possesses is being appointed as God's representative on earth and his ability to acquire and possess knowledge. The superiority of human beings to the angels and all creatures derives from his appointment as God's vicegerent on earth. Secondly, God has inhaled into them His spirit. Thirdly, their ability to learn and have knowledge leads to the prostration of angels before Adam. Shari`ati (1979: 75) argues that "man knows certain things that the angels do not know, and this knowledge endows man with superiority to the angel despite the superiority of the angels to man with respect to race and origin." The argument of Shari`ati indicates that the nobility and dignity of man is derived from knowledge and not from lineage.

As mentioned earlier, a human being is dignified as being the vicegerent (*khalīfah*) of Allah on earth.³⁸ To uphold this important position as *khalīfah*, human beings were equipped with potentialities to enable them to fulfil this substantial responsibility. The important attribute given to human beings is an innate predisposition of *fiṭrah*³⁹ since their birth. With this faculty, the human is therefore capable of making morally correct choices. In other words, human beings are inclined to be good and religious which is strongly linked to *Tawhīd*. From the concept of *fiṭrah* we understand that Islam views the human with an

³⁷ Qur'ān, 2:30-34.

³⁸ Qur'ān, 2: 30.

³⁹ *Fiṭrah* is an active inclination and a natural innate predisposition for goodness and submission to One God (*Tawhīd*). The Prophet says: "Every child is born in the state of *fiṭrah*" (Al-Zubaidi, *Mukhtaṣar Ṣaḥīḥ al-Bukhārī* 680: 159).

optimistic outlook, in contradiction to the pessimistic outlook of Christians who believe in inherited evil in man. This concept of *fiṭrah* differs also from the Christian faith of original sin. Moreover, the Qur'anic concept of *fiṭrah* diverges also from another theory that considers human nature as neutral, that is, it is neither good nor bad at birth (Abdullah nd.: 58-59). To educate means to develop the potential of the child, therefore, the central emphasis of Islamic Education is to develop the gifted natural good elements in human beings.

As a social being the human being has to live and interact with other human beings. As such, knowledge about the nature and quality of such interaction has to be learned and developed. A holistic and whole approach of human development will form a balanced and perfect personality.

In summary, the human being is the unique creature since he or she is considered as God's *khalīfah* (vicegerent) and possesses a good *fiṭrah*, free will, body, soul and mind. These show the distinctive features and the uniqueness of the human being over other beings. Therefore, the education system should be designed to shape and develop all of these components in a balanced and integrated manner. This is in line with the Islamic standpoint of education as claimed by Abdullah (n.d.: 198) that 'the integration of different elements of human nature is a fundamental characteristic of education from the Qur'anic outlook'.

The Nature of Knowledge

The examination of any educational concept cannot be omitted from a discussion of the theory of knowledge because it is highly relevant to the formulation and design of the contents of the educational curriculum. In this context, therefore, this section will examine the epistemological issues regarding the concept and the classification of knowledge from Islamic viewpoints.

a. Concept of Knowledge

In the Muslim theory of knowledge, the term used for knowledge in Arabic is *'ilm*. Knowledge in the Western world means information about something, divine or corporeal, while *'ilm* is an all-embracing term covering theory, action and education. Rosenthal (1970: 356), when highlighting the importance of this term in Muslim civilisation and Islam, argues that it gives them a distinctive shape in understanding the theory of knowledge. An individual of considerable knowledge is called *'ālim* (singular) or *'ulamā'* (plural). The Qur'ān uses the term *'ālim* in reference to the attributes of Allah and to describe a knowledgeable person among other human beings. The Qur'an places the people of knowledge in a prestigious position and reprimands individuals who lack it.¹ The Prophet also mentions that the knowledgeable (*'ālim*) person excels the worshipper (*'ābid*) as the full moon excels other stars (Al-Azdi 1988)².

Knowledge is part of the basic equipment of a human being in this life. It may be said that Islam is the path of knowledge. Al-Maududi (1988: 5) argues that the

¹ See Qur'ān, 58:11, Qur'ān, 3:8 and Qur'ān, 20:114.

² Sunan Abī Dawūd 1369:1034

first and foremost requirement to be a Muslim in the true sense is having knowledge and then putting that knowledge into practice. He further argues that a man cannot become a Muslim without acquiring knowledge because he does not become a Muslim from birth but from knowledge. The purpose of knowledge, according to al-Ghazali (1898: 28-29), is to facilitate the human being to achieve true happiness, that is, the happiness in the hereafter by drawing close to God and looking upon His blessing.

In the Qur'an the word '*ālim*' in singular form occurs in 163 places, while *al-'ilm* which refers to the attribute of Allah occurs in 155 verses, and another eight verses describe human beings (Abdullah nd.: 82). In all, the total number of verses in which '*ilm*' or its derivatives and associated words are used is 704. The aids to knowledge such as book, pen and ink amount to almost the same number. *Qalam* (pen) occurs in two places, *al-kitāb* (book) in 230 verses, among which *al-kitāb* for the Qur'ān occurs in 81 verses. Other words associated with writing occur in 319 verses. It is important to note that pen and book are essential to the acquisition of knowledge. The Islamic revelation started with the word *iqra'* ('read!' or 'recite!').

The Qur'ān affirms that the source of all knowledge is God, who teaches human everything.⁴² As such, human obtains knowledge through reading his book which contains the sign (*āyah*). *Āyah* refers to the sign of the book (the Qur'ān) and the

⁴² *Al-Qur'ān* (96: 5)

sign of the universe (*al-kawn*). Both types of *āyah* invite man to observe, to reflect and, more importantly, to think of the Creator.

Indeed, the fundamental sources of Islamic knowledge are the Qur'an and the *Hadith* of Prophet Muhammad. Both are considered by Muslims as absolute and remain immutable, yet their interpretation and comprehension are to be continuously evolved by discourse and consensus. Thus consensus formation assumes a dynamic nature over time and space in compliance with the immutable nature of the principal sources.

Allah has endowed the human being with free will which allows them to make a choice. In order to make a right decision, this requires the existence of intelligence. The Qur'ān notes the mental processes which are the components of intelligence in numerous terms like *tadhakkur* (process of remembering) *tadabbur* (process of considering), *tafakkur* (process of thinking) and *tafaqquh* (process of profound understanding).⁴³ In addition, the Qur'ān uses several terms rather than *`aql* in reference to the faculty that enables the individual to reason and acquire knowledge such as *lubb*, *qalb* and *fu'ād*. The statement of these terms in reference to the intellectual faculty in man suggests that the Qur'ān invites human beings to use their mind to facilitate ideas.

⁴³ All these terms refer to the process of thinking and reasoning which could lead to knowledge.

Nevertheless, *'aql* has its limitation on discovering truths that belong to the unseen world in particular. Therefore, human beings are unable to rely only on *'aql* as a sole source of knowledge; the faculty of intellect cannot stand as an independent entity for seeking truths. Besides *'aql*, revelation is another source from which to find out truth. These two sources go hand in hand and are strongly related to each other. Each of them completes the role played by the other. According to Ibn Taymiyyah, *'aql* (reason) and *wahy* (revelation) do not contradict each other; what appears to be contradicted between them is the contradiction of *hawā* (desire) and *wahy* (revelation) (Abdullah n.d.: 104).

In fact, the problem of science versus religion does not occur in Islam. In Islam, knowledge as well as the pursuit of knowledge is a sacred task and no distinction is to be made between revealed and worldly knowledge. The Qur'ān has informed that, besides the revealed knowledge, scientific knowledge also leads to reality. Without reason, the truths of revelation cannot be appreciated. In a similar way, Nasr as quoted by Ashraf (1979: 84-85) stresses the harmony between science and philosophy in Islam. Muslim philosophy in all its richness and diversity has always breathed in a religious atmosphere. The Islamic sciences were always cultivated in the bosom of Muslim philosophy. The early great Muslim scholars were also scientists; they combined the two aspects in their persons: such Muslim thinkers include al-Farabi, Ibn Sina, al-Khawarizmi, al-Shafii and others.

To summarise, Islam emphasises the importance of knowledge and gives special position to the seekers and possessors of knowledge. Allah is the source of

knowledge which was granted to human beings through revelation and the using of human intellect and therefore, there is no contradiction between revelation and reason because all sorts of knowledge originate from one and the same source.

b. Classification of Knowledge

Muslim philosophers have engaged in much intellectual discourse on the theory of knowledge and have formulated several classifications of knowledge. However, it seems that Muslim scholars agree with the basic classification of knowledge into two categories: Fundamental knowledge derived directly from the Qur`ān and the *Sunnah*; and knowledge acquired by man through intellect and experimentation. Nevertheless, they differ in terminological reference of this distinction. For example, al-Ghazali (1988:23-27) refers Revealed Knowledge as *`Ulūm Shar`īyyah* and acquired knowledge as *`Ulūm `Aqlīyyah*, while Ibn Khaldun (1968: 343-398) calls the former as *`Ulūm Naqlīyyah* and the latter *`Ulūm `Aqlīyyah*. Similarly, al-Attas (1990: 42) prefers to use different terms in reference to the classification: religious sciences, and rational, intellectual and philosophical sciences.

According to al-Ghazali (1988: 23-27), knowledge can be categorised on the basis of three criteria: the source of knowledge, the levels of its obligatory and social functions. The sources of knowledge are known as revealed knowledge (*`ulūm al-wahy*) and non-revealed knowledge. Revealed knowledge refers to knowledge that is acquired through the Prophet and not arrived at by reason, or

experimentation, or by hearing. On the other hand, non-revealed knowledge is the primary source of reason, observation, experimentation and acculturation. In terms of the level of obligatory function, this can be categorised into *fard al-'ayn* (individually requisite knowledge), that is knowledge which is essential for an individual to survive, and *fard al-kifāyah* (socially requisite knowledge), or that which is essential for the survival of the whole community (al-Ghazali 1988: 23-27). Knowledge based on social function consists of praiseworthy sciences, which are useful, and indispensable sciences on the knowledge of which the activities of this life depend. However, there are also blameworthy sciences, which would include astrology, magic, certain types of war sciences, aversion therapy, and the scientific study of torture (al-Ghazali 1988: 23-27).

Another noteworthy classification was made by al-Farabi as quoted by Rosnani (1996a: 80). Interestingly, al-Farabi incorporates religious knowledge such as Qur'anic exegesis and reading of *Ḥadīth* (Prophetic tradition), *Sharī'ah* (Muslim law) and Theology into metaphysics and the science of society. He does not classify religious knowledge under a separate division. In such classification, religious sciences always occupy a dominant position in the curriculum of Islamic Education. Al-Farabi's contribution is seen as an effort to introduce a new dimension of knowledge. He attempts to integrate religious knowledge within the scheme of the unity of knowledge.

Similarly, The First World Conference on Islamic Education in 1977 classified knowledge into two general categories as quoted by Al-Attas (1979: 159):

- i. Perennial Knowledge is based on Divine Revelation presented in the Qur'ān and the *Sunnah* and on all that can be derived from them, with special emphasis on the Arabic language as a key to understanding both the Qur'ān and the *Sunnah*.
- ii. Acquired knowledge that includes the social, natural and applied sciences, which are susceptible to on-going growth and cross-cultural borrowings, as long as consistency with the *Sharī`ah* as the source of values is maintained.

In another effort to classify and integrate knowledge, Ashraf (1985: 96) states that all knowledge can be divided on the basis of three relationships: human relationship with Allah, the Creator of all things; human relationship with other human beings; and man's relationship with the rest of creation (the external, natural world). On the basis of the above relationships, Ashraf classifies knowledge in another way according to their sources into the three corresponding categories as the Religious Sciences (*'Ulūm al-Dīn*), the Human Sciences (*al-'Ulūm al-Insāniyyah*) and Natural Sciences (*al-'Ulūm al-Ṭabī'īyyah*).

Although there are categorisations of knowledge, these categories do not separate knowledge into two different sections. Islam sees all branches of knowledge in a holistic and integrated outlook and there is no compartmentalization of knowledge into religious or secular in the way as perceived by Westerners. In addition, al-Ghazali, as quoted by Nofal (1993: 526), argues that there is no contradiction between revealed sciences and rational sciences. If there is apparent conflict between the prescription of revelation and reason, this has

resulted from the incapacity of the seeker to attain truth and from his faulty understanding of the reality of revealed law or the judgment of the reason. In terms of priority, for acquiring the fundamental knowledge of Islam which is known as revealed, perennial knowledge or *'ilm al-naqlīyyah* is an obligation for every Muslim. Pursuit of the acquired knowledge or *'ilm al-'aqlīyyah* which includes rational, intellectual and philosophical knowledge is an obligation to Muslims in the community as a whole. It is agreed by Muslim scholars that knowledge comes from a single source which implies the unity of knowledge in Islam. Both types of knowledge contribute to the strengthening of faith through a careful study of the word of God (*āyah Allāh*) and through a systematic study of the signs of nature (*āyah al-kawn*).

Hence, al-Farabi clearly states that the objectives of classifying sciences into such organisation are for several reasons: first, as a general guide for students in the choice of subjects that would benefit them; second, to enable students to understand the hierarchy of the sciences; third, to help them in determining to what extent the specialization may be legitimated to be acquired; finally, to provide guidance to students as to which subjects are considered as priority and must be mastered before specializing in a particular field of study (Osman 1988: 198-99).

In addition, Ashraf (1985: 96) also argues that such a classification reorganises the disciplines and provides each with the vital connecting link that is missing in the scientists' classification in which each branch of knowledge is viewed as being

totally autonomous. Revealed Knowledge acquired via the Religious Sciences provides the link integrating all branches of knowledge into a single unity. In this way the various branches of the tree of knowledge are related to the trunk of the tree, thereby ensuring that all knowledge is intimately integrated with morality and spirituality.

Because of the vast expansion in the range of intellectually acquired knowledge and the tremendous development of human skills and techniques, a dichotomy has occurred between faith and intellect and hence between Revealed Knowledge and Acquired Knowledge. This has resulted in conflicting attitudes among Muslim educationists and the secularists. Such conflict can be solved only through integration of faith and intellect and through a common religious approach to all kinds of knowledge.

In order to crystallize the integrated concept of Islamic Education, the Muslim scholars have recommended at the Second World Conference on Education in 1980 that all branches of acquired knowledge should be taught from the Islamic point of view which is unified under the *Tawhīdic* paradigm. This implies that the reformulation of an integrated education is needed in order to reform the conventional or traditional philosophy and the textbooks and national curricula should be revised to fulfil such endeavour.

Integrated Islamic Education: A Theoretical Conception

Education is referred to as *tarbiyyah*¹; some prefer *ta'dīb* such as al-Attas, a word related to *adab*. *Adab* is defined as the "discipline of body, mind and soul" which enables man to recognise and acknowledge "his proper place in the human order" in relation to his self, his family and his community (al-Attas 1979: 1). Hence, al-Attas argues the fundamental element in the concept of education is the inculcation of *adab*. *Adab* encompasses the spiritual and material life of man that instils the quality of goodness into man as a learner. This process is known as *ta'dīb*. Therefore, rather than *tarbiyyah*, al-Attas prefers to use the term *ta'dīb* as referred to education because he claims that *ta'dīb* can fully convey the meaning of education in an Islamic sense. In addition, he argues that the term *ta'dīb* is more comprehensive and includes all elements of education likes *ʿilm* (knowledge), *ta`līm* (instruction) and *tarbiyyah* (good breeding). However, the word *ta`līm* (teaching) was the most widely used to express what we mean today as education in many of its aspects. Teaching and learning (*ta`allum*) also has very close meaning to the word like training and culture (*adab*) (al-Din 1994: 135).

Wahy (revelation) embraces all aspects of human life and roots all of them in the Unity and Comprehensiveness of God. Therefore Islamic Education is not merely concerned with the instruction and training of the mind and the transmission of knowledge but also with the education of the whole being (*tarbiyyah*). The teacher therefore, as argued by Nasr (1987: 123), is not only a

¹ The term '*tarbiyyah*' is rooted from the verb *rabb* as mentioned in the Qur'ān: "Say: My Lord, bestow on them Your mercy even as they cherished (*rabba*) me in childhood"(Qur'ān, 17:24).

mu'allim (transmitter of knowledge) but also a *murabbī* (trainer of souls and personalities). The Islamic Educational system has never divorced the training of the mind from that of the soul. Islamic Education ideally aims to provide a milieu for the total and balanced development of every student in every sphere of learning - spiritual, moral, imaginative, intellectual, cultural, aesthetic, emotional and physical - directing all these aspects towards the attainment of a conscious relationship with God, the ultimate purpose of man's life on earth.

In addition, Sarwar (1984: 7) links Islamic Education with the process of preparing the younger generation to discharge their duties as the *Khalīfah* (Vicegerent or agent) of Allah on this earth with the sole aim of achieving success here and in the hereafter (*akhīrah*). The term *khalīfah* envisages all qualities which the educated, cultured and trained person should possess to make him or her constantly aware of their duty towards their only Creator, Master and sustainer Allah. Islamic Education is a total and complete system which does not separate the mundane affairs of life from the moral and spiritual aspects.

As stressed earlier, education is an integral part of Islam. Islam emphasises the importance of acquiring knowledge. It is significant that the very first verse of the Qur'ān is the command to "Read"⁴⁵ - an instruction to engage in a learning activity. In fact, the first five verses of *surah al-'Alaq* contain the words "read", "teach" and "pen", all related to learning and all exalted wherever they are found

⁴⁵Allah says: "Read: In the name of your Lord who created, Who created man from a clot. Read: And your Lord is the Most Generous Who taught by the pen; Who taught man what he did not know." (Qur'ān, 96:1-5).

in the Qur'ān. The Qur'ān also states that the Prophet was urged to pray for the increase of knowledge.⁴⁶

The importance of learning is also demonstrated at the end of the battle of *Badr*, when the Makkan captives of the battle who could not afford the ransom, and because they were literate, were offered a conditional release of teaching ten believers the art of writing and reading (Al-Mubarakpuri 1996: 231). In fact, there are plenty of Qur'anic verses and *Ḥadīth* on the importance of learning, which evidence its great importance in Islamic teaching.⁴⁷ Seeking knowledge has such importance and such a special place in Islamic teaching, it is deemed to be an act of *'ibādah* (worship) as noted by Brohi (1998:5) "the one that is devoted to the acquisition of knowledge, which may be regarded as sacred religious duty imposed on every Muslim man and woman".

In Surat al Baqarah, verse 31 says, "And He taught Adam the names of all things..." According to the Qur'anic commentators, this is a reference to the acquisition of knowledge that distinguishes humanity from the rest of creation and which establishes the superiority of humans over all the creatures of the earth. Having taught Adam "the names of all things", Allah tested the angels by asking them to tell Him the names of things placed before them. The angels

⁴⁶ "...and say: My Lord, increase me in knowledge" (Qur'ān, 20: 114)

⁴⁷ The Prophet says: "The Prophets do not endow gold coins, nor silver coins. They only endow knowledge, so whoever takes hold of it has an ample share (Al-Azdi, *Sunan Abi Dawud* 1369: 1034). The Prophet made it incumbent on Muslims to acquire knowledge. He says: "Seeking knowledge is compulsory upon every Muslim man and woman". (Anon., *Sunan Ibn Majah* 39:37).

answered, "Glory to Thee: of knowledge we have none, save what Thou has taught us..." (2:32). Then Allah asked them to bow down in respect before Adam who had been chosen to be the recipient of the Divine gift of knowledge.

As mentioned earlier, educational philosophy is an important screen for selecting and eliminating educational objectives. In this chapter, three important elements that are necessary ingredients in relation to an integrated concept of Islamic Education - namely, the nature of human being as a learner, and the nature of knowledge have been discussed earlier; the aims of education will be examined in the next discussion.

Aims of Islamic Education

The aims of education are of the utmost importance because they govern to a great extent the nature of methods and content. Thus, any practical activity must have a set of aims to give it purpose and the kind of definition that allows for assessment. Accordingly, a clear conception of educational aims is essential because if we do not know what the aims of education are, how can we make a judgment as to whether a person has been successfully educated or not and whether this method of teaching is effective or not?

Educational aims can be either in general or in particular, long-range or short-range. General and specific aims of education are indeed related in the same way as the ends and means of the educational process. The aim of general education, according to some Western educationists is to produce the responsible human

being and citizen. In contrast, special education aims at giving competence in some occupation (Richmond 1968: 42). Looking at this general aim of education, we see that the democratic secular education focuses more on the material aspect of the human being than the holistic development of human nature. The lack of spiritual care of learners is obviously apparent in stating their educational outcomes.

In Islam, the general educational aim is to build up the individual who will act as Allah's vicegerent. This general aim is akin to the purpose of the human's creation on this earth as an *`ābid* (servant) and a *khalīfah* (vicegerent).⁴⁸ The concept of *`ibādah* (worship) is not limited to the ritualistic acts such as *ṣolāh* (prayer), fasting, *ḥajj* (pilgrimage to Makkah) and charity. Nevertheless, *`ibādah* implies a comprehensive meaning that includes all of individual deeds. In other words, it includes rituals as well as beliefs, social activities and other spheres of human life. Al-Zarqa (1992: 115) argues that *`ibādah* embraces the total life of the human being, in reforming human life, in developing in human beings an attitude of dignified patience and courage in the face of hardships, and in creating in the human being the urge to strive for the prevalence of good and extirpation of evil. As Islam looks at the individual as a whole, he/she should submit him/herself completely as instructed in the Qur'ān.⁴⁹ A clear statement of aims is

⁴⁸ -Qur'ān, 51: 56.

⁴⁹ "Say (O Muhammad) my prayer, my sacrifice, my life and my death belong to Allah; He has no partner and I am ordered to be among those who submit, i.e.; Muslims" (Qur'ān, 6:162-163).

essential in education because it will guide educational practices to achieve their ultimate outcome.

As we discussed previously, on the important question of the nature of human beings, it is recognised that human beings are the perfect creation of God and are made up of several components, namely, body, soul and mind. Thus, educational aims should be designed to develop each of these components without neglecting of any of them. Failure to build up every component may result to the failure of the education itself. This means there should be physical aims, spiritual aims and mental aims.

Physical strength is one of the main educational aims including developing the physical skills. It also promotes individuals' health and prevents them from the harmful habits which may affect their physical condition. The biological needs of human beings should be fulfilled such as the needs for food, clothes, shelter and sex. In the Qur'ān there are two verses which praise physical strength: one is associated with knowledge while the other is associated with honesty.⁵⁰

With regard to the spiritual aspect, it is essential to emphasise the spiritual development of man besides physical growth. Islam rejects the idea of body-soul conflict as perceived by other religions, perceiving that both natures should be

⁵⁰ Allah says: "Allah hath chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess" (Qur'ān, 2: 247) and Allah also says in another verse: "...truly the best of men for thee to employ is the (man) who is strong and trusty." (Qur'ān, 28: 26)

dealt with in a harmonious relationship. The progression of the spiritual dimension of man/woman can be evidenced by his/her deep faith (*īmān*), obedience (*iṭā`ah*) and righteousness (*taqwā*). Spiritual fulfilment can be achieved through sincere and true performance of the five pillars of Islam such as *ṣolāh* (prayer), fasting, *zakāh* (annual alms) and *ḥajj* (pilgrimage to Makkah).

The intellectual nature of a human being is made up of mind and intelligence, and reasoning power. Islamic Education pays great attention to build the intellectual structure of human beings based on truth derived from the Qur'ān and the *Sunnah*. As well, knowledge can be acquired by reading the open book of the universe and through experience and experiment. The Qur'ān, therefore, encourages man to study the signs of Allah on this earth, and this discovery may lead to the recognition of the existence and greatness of its Creator.

It has been acknowledged by educators that education serves a dual purpose, one for individuals and one for society. Through proper education, an individual's potentials - physical, intellectual, moral, spiritual, and emotional are drawn out, cultivated, and developed. The educational goals of secular democratic societies are strongly influenced by the economic objective of profit maximization. In this respect, the First World Muslim Conference on Muslim Education should be commended for coming up with a clear statement of an Islamic Educational philosophy which aims:

at the balanced growth of the total personality of Man through the training of Man's spirit, intellect, rational self, feelings and bodily senses.

The training imparted to a Muslim must be such that faith is infused into the whole of his personality and creates in him an emotional attachment to Islam and enables him to follow the Qur'an and the *Sunnah* and be governed by the Islamic system of values willingly and joyfully so that he may proceed to the realization of his status as *khalīfat* Allah to whom Allah has promised the authority of the universe (al-Attas 1979: 158-9).

Therefore, we may conclude that the integrated aim of Islamic Education is firstly to develop a balanced growth of the total personality of human beings through training of the spirit, the intellect, the rational self, feelings and the senses. Secondly, Islamic Education aims at achieving the complete submission to and harmony with the Will of Allah by the individual, the community and by humanity at large. Thirdly, education should enable individuals to achieve social mobility by attaining their highest potential, each according to their own ability. Fourthly, education should promote the creative impulse in human beings to rule themselves and the universe by understanding the laws of nature and harnessing their forces, and not by opposing them and coming into conflict with them. Finally, Islamic Education should instil piety and encourage self-discipline and self-purification as a means of opening the heart to fear and love of Allah (*taqwā*).

To conclude, educational aims are the foundations of any school curriculum which give it its characteristics. According to Islam, educational aims should take care of all basic components of human nature spiritually, intellectually, emotionally and physically. There is no contradiction between these components and no domination of one of them at the expense of another in the aims of an

Integrated Islamic Education. Therefore, teachers need to keep these overall aims in focus so that their individual lessons may be correctly aligned to achieve these integrated aims.

Summary

Based on the above discussions, Integrated Islamic Education in my opinion may be understood as the process of inculcating and developing knowledge based on Tawhidic concept in a person, training and developing his/her intellectual, spiritual and physical aptitudes, and shaping and developing his/her personality, in order to generate a balanced and universal person (*al-insān al-kāmil*)⁵¹.

Therefore, the researcher agrees with Khurshid Ahmad's argument (1978: 4-5) that "education is an all-embracing process and influences all aspects of the life of pupil". Hence, he stresses further, this is why the life of a nation depends on its education - as well-known Chinese proverb says:

"If you are planning for a year, plant grains;
If you are planning for a decade, plant trees;
If you are planning for a millennium, plant men."

In light of the definition, all the stakeholders in education must ensure that all components in education including educational philosophy, the subject-matter in the curriculum, the teaching-learning methodologies and the assessment measures, should be compatible with the aims to develop the learner to be

⁵¹ The concept of *al-insān al-kāmil* or universal or perfect person according to al-Attas (1990:33) is a person who can become a model to emulate in life in terms of right knowledge and action.

knowledgeable, skilful and a good person. The teachers should at the same time play their roles as *murabbī* (educator), *mu`allim* (instructor of knowledge) and *mu`addib* (trainer of soul and personality) simultaneously to make educational process is successful. So that, we must emphasize here, dualism, separation, compartmentalization and divorce between revealed and acquired knowledge are irrelevant to the conceptual framework of an Integrated Islamic Education.

This chapter has highlighted the important discussions related to the understanding of an integrated concept of Islamic Education, a subject reference of the whole study. In fact, the theoretical and philosophical framework of an Integrated Islamic Education has a major contribution to the formulation of an integrated curriculum for Malaysian schools and the Malaysian National Philosophy of Education in the eighties (Tajul Ariffin 1998: 12). The discussion in this chapter is directly related to the preceding chapters, and to the rest of the thesis.

The discussion in the next chapter will be devoted to explain the research methodologies used in conducting a fieldwork; in investigating the implementation of Integrated Islamic Education in Islamic religious secondary schools in Malaysia.

CHAPTER FIVE

RESEARCH METHODOLOGY

Introduction

This chapter will discuss the research methodologies used in the study, specifically in relation to the research design and the data collection process. The discussion will clarify relevant issues regarding research methodologies. This chapter will also provide justifications for the selection of particular methods in undertaking this research, as well as the essential steps in designing research methods in the study, with special focus on questionnaire and interview methods. The discussion will clarify the process of research design and administration of data collection. Finally, it will explain how the research data were analysed and discuss some ethical considerations in undertaking this study.

Research Methods in Education

Research as defined by McMillan (1984: 4) is “a scientific inquiry and a systematic process of collecting and analysing information or data for a certain purpose.” Research plays a function in advancing knowledge, improving practices and/or solving problems through a scientific process (Wiersma 1980: 3).

Educational research is based on a variety of methodologies as well as methods. Sarantakos (1998: 32) makes a distinction between these two concepts in research i.e. methodology and methods. Methodology is “a model, which entails theoretical principles as well as a framework that provides guidelines about how

research is done in the context of particular paradigm” (Cohan 2003: 44). In other words, the term methodology translates the principles of a paradigm into research language and shows how the world can be explained and studied. The term ‘method’ generally denotes tools or instruments employed by the inquirer to generate and/or analyse data (Sarantakos 1998: 32). Therefore, methods are obviously different from methodologies.

Research in education has an effect on the philosophy of education and its practices to achieve educational objectives. Specifically, educational research contributes to the improvement of educational practice. It deals with general aims concerning the way that pupils learn, with learning, with educational administration, and involves study of the educational system (Borg and Gall 1989: 4-6).

There are various methods to investigate a problem deriving from research questions. Research methods are the way to collect and analyse data by reliable and trustworthy procedures. There are two main research methodologies in educational research, namely, quantitative and qualitative. Quantitative relates to findings represented in numbers, while qualitative relates to facts presented in narrative rather than numerical form. These methods can complement each other.

In this study, the survey method is employed to conduct research. Survey research is a widespread and commonly used method for collecting data in

quantitative research. Survey research is the systematic gathering of information from respondents for the purpose of understanding and/or predicting some aspect of the behaviour of the population of interest (Tull and Hawkins 1984: 96). The rationale for selection of this type of research is because it has long been established as an effective method of measuring the characteristics, attitudes and perceptions of a population. The survey research is also chosen to generalize from a sample to a population so that inferences can be made about some characteristic, attitude and behaviour of this population (Creswell 2003: 154). The research methods used in this study involve both questionnaire and interviews. It is important to employ multiple methods in this study in order to obtain sufficient data (Bell 1999: 102). Questionnaires alone may not be able to discover some of the pertinent research problems. Therefore, another method is required to obtain relevant information, namely, through interviews.

Research Questions

It is necessary to determine the research questions before conducting research in order to organise limit and focus the study. Therefore, serious consideration is required to define clear research questions in undertaking this study.

Regarding the current study, one of its primary research aims is to investigate the perception of religious teachers towards the implementation of the curriculum of Islamic Education in the ICSS. Another primary research question is to investigate the compatibility between the integrated concept of Islamic Education and the current implementation of ICSS Islamic Education Curriculum in the

Islamic religious secondary schools. The questionnaire was designed to provide answers to the above aims.

Thus the research questions of this study can be spelled out as:

- i. What is the knowledge level of Islamic religious teachers concerning the integrated concept of Islamic Education?
- ii. What are the perceptions of Islamic Education teachers concerning the concept of Integrated Islamic Education (IIE), and its elements and components in the ICSS Islamic Education curriculum?
- iii. What are the Islamic Education teachers' perceptions on the overall achievement of the implementation of Integrated Islamic Education and the achievement of Islamic Education objectives in ICSS?
- iv. What is the attitude of Islamic religious teachers and their schools' leadership towards the Integrated Islamic Education?
- v. Are the schools' objectives compatible with the integrated concept of Islamic Education?
- vi. Do the teachers use a variety of techniques in teaching Islamic Education and what are the techniques used in teaching Islamic Education?

- vii. Do Islamic religious teachers use different assessment techniques in evaluating student performance and what are the assessment methods used?
- viii. What are the problems that could hinder the effectiveness of the teaching-learning of Islamic Education?

To address these research questions, a questionnaire and an interview schedule were designed. They covered six sections regarding Integrated Islamic Education: demography, the concept of integrated education, philosophy and objective, curriculum, assessment and problem. The questionnaire and interview schedule were developed in English and then translated into the Malay language. A copy of the questionnaire is provided in appendix 6a (in Malay) and appendix 6b (in English). Also, a copy of the interview schedule is provided in appendix 7a (in Malay) and appendix 7b (in English).

Population of Survey

Before further discussion, it would be appropriate to define some relevant terms to the selection of population chosen for this study. Population is made up of all possible units or elements that can be included in research (Dane 1990: 289). In other words, the term population describes any group of people or observations or test items in which the researcher happens to be interested.

As argued by Nisbet and Entwistle (1970: 25), the researcher must treat three aspects of sampling carefully which are important to make the research is worthwhile. These are the definition of population used, the size of the sample, and the need to obtain a representative sample.

There are mainly two populations for this study sample. They consist of those *al-Muslim* religious secondary schools' teachers who are directly implementing the Integrated Curriculum for the Secondary School (ICSS). More specifically, they are the teachers from two types of school: i) National Islamic Religious Secondary Schools under the Malaysian Government (SMKA), and ii) Islamic Religious Secondary Schools under the State Government of Selangor (JAIS). Both types of school are situated in the state of Selangor, Malaysia.

As mentioned in chapter three, the Integrated Curriculum for the Secondary School (ICSS) was introduced in 1989, the teaching of values being stressed in the curriculum. Islamic Education in ICSS is to contribute to the achievement of the national philosophy of Education. It seeks "to further develop the potential of the individual in a holistic, balanced and integrated manner encompassing the intellectual, spiritual, emotional and physical aspects in order to create a balanced and harmonious human being with high moral standards" (Curriculum Development Centre, Malaysia 1989: 2). A central feature of the ICSS is integration; the teachers should consider the interrelationships between various sections of subjects, so that the intellectual, spiritual, emotional and physical aspects are well integrated. Therefore, Islamic Education should incorporate

these elements simultaneously in its curriculum. As a result, the students will benefit holistically.

The study sample was restricted to the SMKA and the JAIS schools because:

- (a) National Islamic Religious Secondary Schools (SMKA) are the most established schools in terms of the Islamic curriculum, trained teachers, selected students and facilities.
- (b) Selangor Islamic Religious Secondary Schools (JAIS) are among the most established state religious schools in the country with 21 schools in almost all districts in the state.
- (c) Both types of school have been established since the 1970's, they have a substantial number of students, and they have produced a considerable number of graduates.
- (d) The number of teachers in both categories of school is significant for the study in comparison with other Muslim religious schools in Selangor.

The research encompassed five National Religious Secondary Schools and twenty-one Selangor Religious Department Schools. Two are boarding schools while the rest are day-schools. A full list of all the schools is given in appendix 8. The private Muslim religious schools are excluded from the study because of the

insignificant number of their Islamic Education teachers to be surveyed, and because they are using a different system of education.

The study also included interviews with school principals/deputy principals and education officers from both Ministry and state department (see list of interviewees in appendix 9). The selection of samples for the interviews was made using principles of purposive sampling (Patton 1987: 109). The researcher’s choice of respondents for interviews was based on the purpose of the study rather than by random sampling or the selection of a large number of participants. The idea behind using purposeful sampling was that it would best help the researcher understand the problem and the research questions. This study used semi-structured interviews with the characteristics that are common in qualitative methods. The characteristics of the study population are shown in Table 3.

Table 3: Characteristics of the Study Population

		N	%
Gender	Male	48	28.1
	Female	123	71.9
Age	under 29	42	24.6
	30-39	79	46.2
	40-49	43	25.1
	50-59	7	4.1

Qualification	11	6.4
SPM ⁵¹	11	6.4
STPM ⁵²	23	13.5
Diploma	121	70.8
Bachelor	4	2.3
Master	1	0.6
Other		

Methods of Data Collection

Selection of research methods is an important part of the planning of research by which data are to be collected. Each method has its own particular advantages and disadvantages. Therefore, the researcher considered which were the most appropriate methods in practice and what kind of data was desired before selecting the research methods. For this study, the combination of both quantitative and qualitative methods is used. This mixed-method approach is necessary because it will enrich the gathered information since no single research approach could provide the richness of the needed information (Kaplan and Duchon 1988).

Quantitative research is 'empirical research where the data are in the form of numbers' whereas qualitative research is 'empirical research where data are not

⁵¹ Sijil Pelajaran Malaysia (Malaysia Education Certificate) equivalent to Ordinary Grade at age 17.

⁵² Sijil Tinggi Pelajaran Malaysia (Higher Malaysia Education Certificate) equivalent to Higher Grade at age 19.

in the form of numbers' (Punch 1998: 4). These simplified definitions indicate the distinctive features of quantitative and qualitative research. Quantitative data, therefore, are in the form of numbers, either from counting or scaling or both. Hence, measurement turns data into numbers and its function is to help us make comparisons.

In contrast, qualitative data are in the form of words. Among the characteristics of qualitative research are the following: it wants those who are studied to speak for themselves, to provide their perspectives in work and other actions. Therefore, qualitative research is an interactive process in which the persons studied teach the researcher about their lives. Qualitative researchers attend to experiences as a whole, not as separate variables. One qualitative research method that lends itself to this study is the interview.

In conclusion, qualitative research and quantitative research each have their own characteristics based on different purposes and paradigms, and these underlie the research. There is also a difference in purpose between qualitative and quantitative research. Qualitative research is for the purpose of understanding social phenomena and the social being in a wider sense. Quantitative research, on the other hand, is to determine relationships, effects and causes. In addition, quantitative research places great value on outcomes and products, whereas qualitative research has great concern for the impact of the process. Taking into account the advantages of both approaches, this study uses the mixed methods

because each method can complement the other, thus getting a better understanding of the subject of the study.

Mixed methods research is expanded by considering the development and legitimacy of both qualitative and quantitative research in collecting both forms of data in the social and human sciences (Creswell 2003: 208). Many different terms are used for this approach, such as integrating, synthesis, quantitative and qualitative methods, multimethod, multimethodology and mixed methods. Creswell (2003: 208) claims that mixed methods research is relatively new and entire books about procedures for conducting mixed methods studies have become available recently, for instance Greece and Caracelli (1997), Newman & Benz (1998) and Tashakkori & Teddlie (1998), while no such books were available a decade ago. These procedures developed in response to a need to clarify the intent of mixing quantitative and qualitative data in a single study, such as is done by the researcher in this particular study.

In this study, the integration of quantitative and qualitative data occurs at several stages in the process of research such as data collection and data analysis and data discussion. For example, the study mixes both types of data in data collection by combining open-ended questions with close-ended questions on a survey. Also, the study integrates data from questionnaire and interview in the discussion of findings.

This study chose three research methods - questionnaires, interviews and document analysis. Questionnaires alone may not be able to discover some of the pertinent research problems. Therefore, other methods are required to obtain the relevant information, such as interviews and documentary analysis. As argued by Bell (1999: 102), it was important to employ multiple methods in the study in order to obtain the sufficient data. Using different methods can produce mutually supporting ways of collecting data. Additionally, Denscome (2003: 132) argued that the obvious benefit of using multi-methods is that this will produce more and different kinds of data, and will thus be likely improve the quality of the research.

Questionnaire

The use of questionnaires is very common in educational research. In some cases they are used in addition to other methods. Questionnaire research encompasses a variety of approaches in which the subject responds to written questions. Questionnaires may provide factual information as well as opinions. They have both advantages and disadvantages over other forms of measurements. Questionnaires are usually inexpensive, and subjects can be reached by mail if necessary. There is standardization in the questions asked. Most importantly, the questionnaire assures the respondents of their remaining anonymous, unlike face-to-face interviews, and respondents may answer without experiencing pressure (Mc Millan and Schumacher 1984: 29). Another reason for using questionnaires for this study is because they can reach a large numbers of

respondents in many locations, something which could not have been accomplished by interview and other data collection methods.

Questionnaire Design

Questionnaire design is one of the most critical stages in the research process. A good questionnaire design should focus upon three areas: the wording of the questions, principle of measurement, and the general appearance of the questionnaire (Sekaran 1992: 202).

During the wording of the questions, several factors were considered as suggested by Denscome (2003: 154):

- i. Use simple language to approximate the understanding level of the respondents;
- ii. Use closed questions with alternative answers; this helps the respondents to make a quick answer;
- iii. Scrutinize the purpose of each question to minimize unnecessary questions;
- iv. Keeping the length of the questions as short as possible;
- v. Consider the possibility of the questions ambiguous, double, leading or loaded, in order to minimize confusion and bias of responses.

The design of the questionnaire is also concerned with the principle of measurement which could increase the reliability and validity of the collected data. General appearance and layout of the questionnaire should also be taken

into consideration. Making this attractive and neat with appropriate instructions will facilitate the respondents in understanding and answering the questions (Cohan 2003: 258).

The research questionnaire was designed to produce results to be as objective as possible. At the first stage, the researcher set out precisely the problems to be explored. The questions included multiple-choice and open-ended questions. As suggested by Nisbet and Entwistle (1970: 47), the researcher started with simple factual questions and ended with more complex or awkward topics. (A copy of the questionnaire is given in appendix 6a [in Malay] and appendix 6b [in English])

Before designing the questions, the researcher did a preliminary background reading to identify the important research areas to be investigated. For this purpose, the researcher reviewed the research objectives to decide which questions should be asked to achieve the objectives of the study. Then the researcher reviewed the curriculum of Islamic Education in the ICSS prepared by the Ministry of Education, Malaysia, and literature on the concept of Islamic Education.

An introductory statement was prepared to persuade the respondents to cooperate by explaining the importance of the study, the benefits of the study's findings, and the confidentiality of the data. These elements were important to be stressed in the questionnaire to minimize biases in the information provided by the respondents.

Specific instruction was given on how to go about answering the questions for each section of the questionnaires, such as putting a tick in the appropriate space and circling the relevant number. Moreover, an example was presented at the start of the questions. This step was taken to avoid mistakes in answering the questions which could invalidate whole questionnaires.

For most questions, a modified Likert scale was used to collect ordinal data. Likert scaling is a method of index construction, also known as summated rating, and is often used to measure the opinions or attitudes of individuals (Borg and Gall 1989: 311). The scale offered several responses which assigned the following numeral values:

- 5= Strongly Agree
- 4= Agree
- 3= Uncertain
- 2= Disagree
- 1= Strongly Disagree

Some questions required only a tick in the appropriate space. The questionnaire had also three open-ended questions which required explanations from the respondents on their understanding of the concept of Integrated Islamic Education, the effective assessment technique of student behaviour and the respondent's general suggestions. For anonymity, the respondent's particulars were not asked unless they were willing to be involved in a follow-up interview.

The questionnaire consisted of 3 major sections. The details of the questionnaire's structure are below:

Section A:

- i. Teacher Background: five questions;
- ii. Teaching Work: three questions;
- iii. Teaching Experience: three questions;

Section B:

- i. Integrated Concept of Islamic Education: thirteen questions;
- ii. Philosophy and Objective: fourteen questions;
- iii. Content and Technique: six questions;
- iv. Assessment: four questions;
- v. Problem: seven questions

Section C:

- i. Suggestion: one question

To ensure the validity of the questionnaire several steps were taken. After the researcher developed the questionnaires, several experts were consulted to examine the instrument, to give feedback on the content, wording and clarity of the questions in particular, and to provide any comments on the instrument in general. These experts included people with different areas of expertise such as in Islamic Education and in research methodology.

For this purpose, firstly the questionnaire was shown to the researcher's two supervisors. They reviewed the research questions, scales, instructions and the appropriateness of the questions. Then, they provided valuable feedback on the instrument both in written and oral forms. As a result, several revisions and changes were made to the instrument based on their feedback.

In the second phase, the researcher sought comments for the questionnaire design from three experts from Sultan Idris Education University in Malaysia. Two of them were experts in Islamic Education, who were formerly Islamic Education teachers in secondary schools in Malaysia, and one was an expert in educational assessment. These experts provided valuable feedback and several changes were made, included clarifying some of the items and wordings. In the final stage, the questionnaires were reviewed once again by the researcher's two supervisors for their endorsements before undertaking the fieldwork.

Based on the above discussion, the content validity of this study can be reasonably confirmed on both theoretical and practical grounds. Moreover, the instrument was reviewed by domain experts to ensure the content validity was established.

Before administration of the pre-test, the original English questionnaires were translated into the Malay language to facilitate any respondents who could not read and write English. To do this, the researcher himself translated the original form of English questionnaire into the Malay language. Then, several Malaysian

post-graduate students at Dundee and two lecturers at the researcher's university in Malaysia checked the translated version and compared it with the English version. As a result, some changes were made to resolve the inconsistencies between the two versions.

Finally, a pre-test of the questionnaire was conducted before the real study. As suggested by Bell (1999: 128), the pre-test should be carried out in order to answer the following questions:

1. How long did it take the respondents to complete?
2. Were the instructions clear?
3. Were any of the questions unclear or ambiguous?
4. Did the respondents object to answering any of the questions?
5. Had any major topic been omitted?
6. Was the layout attractive?
7. Any comments?

Ten religious teachers in two schools in Penang were involved in this pilot study. The pre-test questionnaires uncovered unanticipated mistakes such as awkward expression, ambiguous statements, and the like. Some amendments and wording revision were made after the pre-test of the questionnaires. As noted above, the complete questionnaire is presented in appendices 6a and 6b.

Reliability and Validity of Questionnaire

Validity and Reliability of a measure are interrelated. If an instrument is valid, it is expected to be reliable too. However, if it is reliable, it is not necessarily valid (Saratankos 1998: 86).

Every procedure used for collecting data should be examined critically to assess to what extent it is likely to be reliable and valid. Reliability according to Bell (1999: 103) is “the extent to which a test or procedure produces similar results under constant conditions on all occasions”. While validity is whether an item measures or describes what it is supposed to measure or describe (Bell 1999: 104).

In order to investigate reliability and validity of the instrument, a pilot study was conducted with Islamic Education teachers who had the same characteristics as the real subjects mentioned in the previous pages. Besides answering the questions, they were also given the freedom to make any comment concerning the questionnaire. After one week, the completed questionnaires were collected.

Based upon feedback provided by pilot-study participants, a few changes were made to the instrument such as using appropriate terms and adding extra subjects taught in the school. SPSS software version 11 has been used to process the completed questionnaire where the data and results were used to ascertain the reliability of the instrument.

a. Reliability

Reliability is a central concept in measurement. Basically, reliability refers to the consistency of the test to produce the same results on repeated use (Saratankos 1998: 83). In this study, the internal reliability of the item was tested using the SPSS alpha model method.

The reliability of the questionnaires was investigated by using the Alpha-Cronbach equation expressed by the Alpha Co-efficient. The Cronbach alpha coefficient of a scale should be above 0.7 (Pallant 2003: 85). Therefore, for questions less than 0.7, the researcher made changes and modifications such as in question number 17 of the questionnaire. The overall result of the reliability test for the questionnaires was 0.82. After getting the result, it is assumed that the items are satisfactory. The researcher then decided to use these items in the main data collection.

b. Validity

Validity is another central concept in measurement. Validity in general implies that the scale as designed truly measures the intended study topic. It means that the findings of the research are in agreement with the theoretical or conceptual values. In other words, it is the ability to produce results that are accurate and to measure what is supposed to be (Pallant 2003: 85).

Thus, the instrument was developed by the researcher for the purpose of the study. As stated earlier, it was based on the literature in Islamic Education and

the ICSS Curriculum. To assess content validity; firstly, the researcher's supervisors determined the content validity of the items by reviewing the questionnaire. Then they provided valuable feedback on the instrument, both in written and oral form, on the clarity of the wording of each item and the appropriateness of the questionnaire. Based on their feedbacks, the researcher made several revisions and changes to the instrument. Secondly, two lecturers in Islamic Education, and one lecturer in educational assessment reviewed the questionnaires as mentioned earlier. These lecturers provided valuable feedback and several changes were made including clarifying some items and wordings. And finally, the questionnaires were reviewed once again by both supervisors to get their endorsement before undertaking the fieldwork. The instruments were also sent to Economic Planning Unit at the Prime Minister Department and Educational Planning and Research Development (EPRD) at the Ministry of Education for their approval; this would determine whether or not the questionnaire were suitable to be tested in schools. Approval was given without any modifications.

Administration of Questionnaire

Questionnaire administration was conducted from September to October 2003. In accordance with research procedure, the researcher contacted all the relevant authorities in Malaysia to ask their endorsement for the study. Endorsement letters were received from the Economic Planning Unit at the Prime Minister Department, the Educational Planning and Research Division at the Ministry of Education, the Education Department for the State of Selangor, and the

Education Division of Selangor Islamic Religious Department (JAIS) to conduct this research, as shown in appendices 10a, 10b, 10c and 10d.

To collect data, the researcher administered the questionnaire personally. This has the advantage of faster responses from the respondents and minimizing instances of non-response compared to mailing questionnaires. Other advantages are that normally this method will get better response rates because there is a face-to-face situation between researcher and respondents, as well as the researcher having the opportunity to clarify any doubts faced by respondents regarding the meaning of the questions. The main disadvantage of personally administered questionnaires seems to be personal bias, giving facial and verbal expressions which may make the participant feel uneasy.

Before undertaking the fieldwork, the principals/deputy principals were contacted by telephone to set the available date for circulating the questionnaire. On the day of circulation, the researcher also met the principals/ deputy principals to discuss a suitable date for collection of the questionnaires.

Respondents filled the questionnaire forms voluntarily and independently without interference from any party. They were given about one to two weeks to check and answer the provided items. The answers were strictly confidential; the respondents' names were not stated unless they agreed to be involved in a follow-up interview.

After the questionnaires were completed, they were placed in the envelope according to each school. To ensure anonymity, the envelopes were sealed and put in a safe place. As the questionnaires were returned, the researcher inputted the data into a computer using the SPSS software programme. It should be noted that all data collected as part of this study were stored in a secure place.

By the middle of October 2003, 172 (87%) completed forms had been returned.

Table 4 shows the distribution and returning procedures:

Table 4: The Distribution and Returning of the Questionnaire Forms

District	No. Issued	No. Returned	Percentage
Sabak Bernam	46	43	93%
Klang	30	26	87%
Kuala Langat	16	16	100%
Hulu Langat	21	20	95%
Petaling	21	20	95%
Hulu Selangor	15	13	87%
Gombak	7	7	100%
Kuala Selangor	32	26	81%
Sepang	9	3	33%
Total	197	172	87%

Considering the place and time factors, it was felt that the percentage of response was very satisfactory.

Interview

The interview is a prominent tool of data collection in both qualitative and quantitative research. This method is a very good way of accessing people's

perceptions, meanings, definitions of situations and constructions of reality (Punch 1999: 174-5).

According to Nachmias (1996: 232), the personal interview is a face-to-face, interpersonal role situation in which a researcher asks participants a set of designed questions to elicit answers pertinent to the research hypothesis. Interviews permit a researcher to obtain information that cannot be obtained from questionnaires. Denscombe (2003: 175) strongly encourages transcribing, as transcripts are the interviewer's notes and become the data a researcher will analyse.

Interviews are similar to questionnaires in that the researcher is asking the subject to respond to questions. The obvious difference is that an interview is oral and involves direct verbal interaction. The main advantage of the interview is that the technique is flexible- the interviewer can follow up leads, can probe, and can ask for clarification when necessary. It also provides greater depth and detail than a questionnaire. However, the interview also has its disadvantages; it is costly, time-consuming, has the possibility of bias and a potential lack of anonymity.

Construction of the Interview Schedule

This study also used interviews as the data collection mode with the aim of providing richer data in support of questionnaire data. The main advantage of this method is that the researcher can easily adapt the questions as necessary,

clarify doubt, and ensure that repeating or rephrasing the questions properly helps in the respondents' understanding of them. (Sekaran 1992: 197). Other reasons to use the interview for the collection of data are it offers flexibility, there is a high response rate and it provides a collection of supplementary information.

The researcher started with the reading of previous studies on the subject or aspects related to the subject. The researcher then specified more precisely the aims of the inquiry and designed tentative questions. As suggested by Nisbet and Entwistle (1970: 38), the researcher arranged the points to be explored beginning with simple questions to help establish a rapport between interviewer and subject. Complex questions come later. The questions are structured in a sequence which will allow the interview to flow naturally from point to point. In framing the questions, the researcher was careful to use words which would be understandable to the subjects by avoiding technical jargon. The researcher also tried to avoid a bias and leading questions such as 'Do you agree that ...?' or 'Do you believe that ...?'

An interview schedules were developed based on the research questions for the school principals and the education officers. The interview schedule consisted of the following items: demography, integrated concept of Islamic Education, curriculum, assessment, problem, education reformation and suggestions. The schedule is attached in appendices 7a and 7b.

The instruments were pre-tested on a friend who is the teaching staff of a university, to revise the order of questions and to identify ambiguities or points where there had been confusion. Feedback from the pre-test participant was taken to make some changes in the interview schedules. The changes consisted of clarification and simplification of questions for ease of understanding. Pre-test of the instruments gave an understanding of potential responses and possible misunderstandings that might occur during the interview sessions. The schedules were also reviewed by both first and second supervisors before real interview process.

To collect the data, the researcher conducted the interviews himself, eliminating bias coming from the interviewer. At first, the researcher tried to establish rapport and trust with the respondents, motivating them to answer the questions honestly as suggested by Punch (1999: 180). In this regard, the researcher tried to eliminate the respondent's hesitation in answering the questions by stressing that the information provided for this study would not harm their position and was confidential.

Interview Process

In the present study, a total of fourteen respondents were interviewed. Twelve were from both types of school: the SMKA and the JAIS schools, and two were from the Department of Islamic and Moral Education (JAPIM), and the Selangor Islamic Religious Department (JAIS). At the first stage, consent was granted by the relevant authorities in an official letter. This was followed up by the telephone

conversation to get the respondent’s agreement and to set an appropriate appointment. Although the respondents were very busy with their official commitments, especially the Director of the Curriculum Division at the Department of Islamic and Moral Education, however, the researcher did manage to conduct the interviews successfully.

All the interviews were conducted in person. The interviews with the school’s principals/deputy principals were done mostly during the visits for questionnaire administration. The interviews with education officers were conducted by appointment. All the interview sessions took place at their respective offices. The length of the interviews ranged from 30 to 60 minutes. At the beginning of each interview the interviewee was asked for his/her permission to tape-record the interview; all the interviewees granted their permission. The interviews were audio-taped. Interviews were transcribed as soon as possible following the completion. The researcher performed all of the transcriptions and checked for accuracy. The number of interviewees involved in the interview is shown in Table

5:

Table 5: Number of Interviewees

Interviewee	Number
SMKA school headtecahers/deputy headteachers	5
JAIS school headteachers/deputy headteachers	7
Education Officers	2
Total	14

Analysing Data

The data analysis strategy lays out the specific procedures for addressing each of the research questions and the nature and form of the expected results. It includes the processes of organizing, reducing and describing the data as well as to drawing conclusions or interpretations. This study employs a variety of analytic strategies that involve sorting, organizing and reducing the data as well as assembling the data to interpret them.

In this particular study, after the data had been completely processed, it was analysed in order to provide answers to the study's research questions. Extensive data analysis was conducted to describe the population and to identify significant and interesting findings from the survey from which conclusions were drawn and recommendations were made.

The analysis utilised both quantitative and qualitative method because they are interrelated. The qualitative description sometimes required the empirical and quantitative data to support each other. For data from the questionnaires, these were analysed by using the t-test and One-way ANOVA. ANOVA and t-tests are used to compare the mean score of two groups or more on some continuous variables. Descriptive statistics such as mean, frequency and percentage were used in order to describe the backgrounds of the respondents. For analysis of the quantitative data, computer software, namely, The Statistical Package for the Social Sciences (SPSS) version 11 was employed. SPSS was chosen from several computer softwares because it can perform highly complex data manipulation

and analysis with simple instructions. In addition, SPSS has a vast number of statistical and mathematical functions, scores of statistical procedures and a very flexible data-handling capability.

As for the interviews, the tapes were transcribed and field-notes were compiled for analysis. Transcripts were read and coded by highlighting key words. Emerging themes were determined based on the highlighted terms.

As for document analysis, this involved various procedures in analysing and interpreting data generated from examination of documents and records relevant to this particular study. The sources of data for this purpose include public records such as government documents, yearbooks and education publications.

In the presentation of the findings, the researcher uses a concurrent model where the qualitative and quantitative data collection will be presented in separate sections, but the analysis and interpretation combines the two forms of data to seek convergence among the results. The results of the data analysis will be presented in tables, graphs, charts and narrative accounts.

Ethical Considerations

This section discusses the ethical issues during data collection. In the data collection, the researcher gave full respect to the respondents and did not put them at risk. The researcher protected the privacy of all the involved respondents, and the information provided by them is confidential. The respondents had their

right to participate voluntarily and the right to withdraw at any time. Thus the respondents were not being coerced to participate. The respondents were informed about the purpose of the study, so that they understand the nature of the research and its likely impact on them. In addition, before commencing the data collection process the respondents were asked for their consent to be involved in the study.

Summary

This chapter identified the essential components in designing method procedures for this research. Special focus was given to the survey instruments employed in the study i.e. the questionnaire and the interview. The discussion on the research methodology of the study began with the description of research methods in the field of education, research questions of the study, population under survey, and methods of data collection. In the methods of data collection, the discussion focused on the questionnaire and the interview as the main instruments used to gather data. The process of designing these methods was elaborated in detail as well as how they were administrated. Finally, the chapter presented information on the steps involved in analysing the data and some ethical considerations in the study. The next chapter will present the results of the quantitative data.

CHAPTER SIX

RESULTS OF QUANTITATIVE DATA

Introduction

The presentation of the results of the study will be divided into quantitative and qualitative data in two different chapters. This chapter will discuss the findings obtained from the questionnaire and will be organised into two sections. The first section will present a profile of the demographic characteristics of the respondents. The second section, which is the heart of the discussion, will address the results of teachers' perceptions concerning the integrated concept of Islamic Education, the compatibility of school objectives with Integrated Islamic Education (IIE), the attitude towards the implementation of Integrated Islamic Education, the elements and process of integration in the Islamic Education curriculum, teaching methods, assessment measures and problems in implementing IIE in schools.

Response Rate

The subjects for this study consisted of twenty-seven schools in the State of Selangor, as listed in appendix 8. The number of questionnaires set out was 197. Out of the 197, 172 were returned yielding the response rate of 87%. One of the returned questionnaires was rejected because it had been completed by a non-Muslim education teacher; hence it was dropped from the subsequent analyses, yielding 171 usable responses.

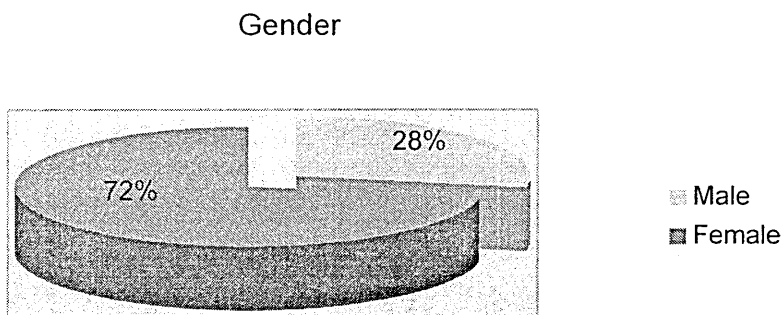
Section A: Background of Respondents

This study involved teachers from different backgrounds and experiences in terms of sex, age, qualification and teaching experiences. They were drawn from twenty-seven Muslim religious schools in the state of Selangor. All are Muslims, since they teach Islamic Education subjects, and all are directly involved in teaching and learning activities as well as extra curricular activities.

1. Gender and Age Group

This study was made up of forty-eight male (28%) and one hundred and twenty-three female (72%) teacher as shown in Figure 1.

Figure 4: Percentage of Respondents' Gender



Almost three-quarter of the respondents were females. This reflects gender distribution in the schools, where the number of female teachers dominates male teachers as well as in both national and state schools. For example, in the 2003 education statistics, the secondary schools in Selangor had a total of 17,255 teachers with only one-fifths of them (3,705, 21.5%) were male; the remaining 13,550 (78.5%) being female (Ministry of Education, Malaysia 2004). The same

scenario is reflected in the gender distribution in the religious schools and teacher-training colleges. The reason for this is the small number of males enrolled in higher and tertiary education as well as teacher-training colleges in Malaysia, which has resulted in only a few percent of males being involved in the teaching field. The domination of females in these education institutions may be due to their better performance in national examination compared to males. Another possible reason that contributed to the small number of males involved in teaching profession in schools because it is seen less attractive to some of them who tend to join the more challenging careers such as in businesses and private enterprises.

As Table 3 in chapter 5 shows, 24.6%(42) of the respondents are less than 29 in age, 46.2% (79) are aged from 30-39, while the percentage of those aged from 40 to 49 is 25.1% (43), and the percentage of those aged from 50 to 59 is 4.1% (7). Thus the vast majority of the teachers (95.9%) involved in this study were below the age of 50.

2. Education and Professional Qualifications

Respondents were asked to give on the highest educational qualification they had attained in their respective fields of study, including the Malaysian Certificate of Education (MCE/SPM), the Higher School Certificate (HSC/STPM), Diplomas, Bachelor's degree, Master's degree and others. As teachers, the respondents were also asked about their professional qualifications, such as the Certificate of Education from a Teacher Training College or the Diploma of Education. The

range of their highest academic qualifications and their professional qualifications in teaching are listed in Tables 6 and 7.

Table 6: Distribution of Respondents by Highest Academic Qualification

Highest Qualification	Number	Percent
SPM (MCE)	11	6.4
STPM (HSC)	11	6.4
Diploma	23	13.5
Bachelor	121	70.8
Master	4	2.3
Others	1	0.6
Total	171	100

Table 7: Distribution of Respondents by Teaching Professional Qualification

Professional Qualification	Number	Percent
Dip.of Ed./ Certificate of Ed.	132	77.2
No Professional Qualification	33	19.3
Missing	6	3.5
Total	171	100

According to the findings, over two-thirds of respondents (70.8%, 121) obtained a Bachelor’s degree. While 13.5% (23) were diploma holders, 6.4% (11) of them holding the *Sijil Pelajaran Malaysia* (SPM) or Malaysian Certificate of Education (MCE). Also, 6.4% (11) of the respondents obtained the *Sijil Tinggi Pelajaran*

Malaysia (STPM) or Higher School Certificate (HSC) and 2.3% (4) of them had a Master's degree.

In terms of professional qualification, nearly three-quarters of the respondents (77.2%, 132) had the Diploma of Education or the Certificate of Education, while the rest (19.3%, 33) had no professional qualifications in teaching and six respondents (6%) did not give any answers. All of the Islamic religious schools under the Ministry of Education (SMKA) are taught by trained teachers and 75.6% of the Selangor Religious Department (JAIS) teachers are also taught by trained teachers.

3. Field of Specialisation and Teaching Work

Regarding specialisation, nearly two-thirds of them had specialised in Islamic Education (32.2%, 55) and *Sharī'ah* (31%, 53), and the rest had specialised in *Uşūluddīn* (14.6%, 25), *Qur'ān* and *Sunnah* (8.2%, 14), and *Da'wah* (4.1%, 7).

Regarding the respondents' teaching subjects for the current year (2003), nearly half of them (48%) were teaching Islamic Education (*Pendidikan Islam*) which is a compulsory subject for all Muslim students in forms one, two and three, while 26.3% were teaching *Sharī'ah Islāmīyyah*, 25.7% were teaching *Qur'ān* and *Sunnah*, and 4.6% were teaching an Islamic worldview and *Uşūluddīn*.

In terms of teaching work, 63% of the respondents were teaching Islamic Education subjects only and the rest of them (37%) were teaching Islamic

Education with other academic subjects such as the Malay language, the Arabic language, history, living skills, physical and health education, information technology, mathematics, geography, science, commerce, and economic principle.

4. Teaching Experience

As presented in Table 8, the respondents had different teaching experience.

Table 8: Distribution of Respondents by Teaching Experience

Year	Number	Percent	Valid Percent
0-2	24	14.0	14.3
3-5	29	17.0	17.3
6-10	39	22.8	23.2
11-20	61	35.7	36.3
>20	15	8.8	8.9
Total	168	98.2	100
Missing	3	1.8	
Total	171	100	

The teaching experience of the respondents varied, 14% had been teaching for two years or less, while 29% had been teaching for 3-5 years, 22.8% for 6-10 years respectively, and 35.7% for 11-20 years. The minority (8.8%) had had more than 20 years' teaching experience, while three (1.8%) did not give answers.

Regarding the number of teaching years in their present school, 28.7% had been teaching there for two years or less, 21.1% had been teaching from three to five years, 25.1% had been teaching for six to ten years, 22.2% had been teaching for eleven to twenty years. The minority (1.8%) had had more than twenty years' experience of teaching at their current school, while two of them (1.2%) did not state their answers in the questionnaire.

5. Category of School

The respondents came from two types of school as shown in Table 9.

Table 9: Distribution of Respondents by Category of School

School	Number	Percent	Valid Percent
SMKA	44	25.7	25.9
JAIS	126	73.7	74.1
Total	170	99.4	100
Missing	1	0.6	
Total	171	100	

In this study, the total number of respondents was 171. In terms of their school category, the majority (73.2%) came from twenty-three state secondary Islamic religious schools (JAIS), while 25.7% came from national secondary Islamic religious schools (SMKA); the missing data is one (0.6%).

The required data in section B in the questionnaire were organised into the following categories: integrated concept of Islamic Education; philosophy and objective; content; techniques and assessment; and problems.

Section B: Integrated Islamic Education

Thirteen items in the questionnaire were related to the understanding of teachers concerning the concept of Integrated Islamic Education (IIE).

1. Attending Courses

The questionnaire asked respondents to identify whether or not they had attended any course regarding IIE. Table 10 presents the data of teachers who had attended courses on Integrated Islamic Education.

Table 10: Attending Course by School Type

			Yes	No	Total
Type of school	SMKA	Number	35	7	42
		% within school type	83.3%	16.7%	100%
	JAIS	Number	84	40	124
		% within school type	67.7%	32.3%	100%
Total		Number	119	47	1666
		% within school type	71.7%	28.35%	100%

Table 10 shows that most of the teachers (71.7%) from both categories of school answered yes, and almost one-third of them (28.3%) had answered no. This shows that the majority of respondents had attended courses on IIE. The percentage of respondents attending the Integrated Islamic Education courses in the SMKA category was 83%, that of those attending the courses in the JAIS category was 67.7%. It is important to note that teachers from SMKA present higher levels of attendance at courses on IIE than teachers from JAIS.

The following table shows the result of t-test analysis on the mean difference between attending the course on Integrated Islamic Education and the category of school.

Table 11: Comparison between School Types

Groups	N	Means	SD	T value	Sig. (2-tailed)	Result
SMKA	42	1.1667	0.3772	-2.170	0.033	s
JAIS	124	1.3226	0.4694			

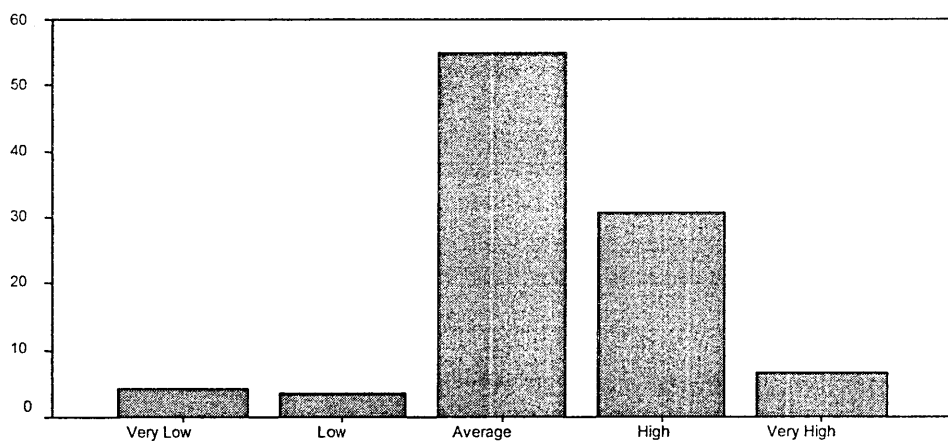
1=yes 2=no s= significant

Table 11 shows a significant mean difference between school category (SMKA and JAIS) regarding attending the IIE course ($t = -2.170$, $p = 0.033$). This result indicates that there is a significant difference between the Islamic religious teachers from SMKA and those from JAIS in terms of attending IIE courses.

2. Level of Knowledge

Respondents were asked, “What is your level of knowledge on Integrated Islamic Education?” The respondents answered the question based on 5 likert-scales: 1=very low, 2= low, 3=average, 4=high and 5=very high.

Figure 5: Percentage of the Level of Knowledge



The figure above shows that more than half of the respondents (55.2%) believed that they had average knowledge of Integrated Islamic Education, while more than one-third (37%) believed that they had a high/very high knowledge of Integrated Islamic Education; 7.8% of the respondents believed that they had a very low/low knowledge of Integrated Islamic Education.

Table 12 presents the levels of knowledge of the respondents on Integrated Islamic Education and their attendance at courses on Integrated Islamic Education.

Table 12: Levels of Knowledge on Integrated Islamic Education by Attending Courses

			Level of Knowledge				
			Very Low	Low	Average	High	Very High
Course	Yes	Number	3	1	56	48	11
		% within course	2.5%	0.8%	47.1%	40.3%	9.2%
	No	Number	4	5	35	2	0
		% within course	8.7%	10.9%	76.1%	4.3%	0%
Total		Number	7	6	91	50	11
		% within course	4.2%	3.6%	55.2%	30.3%	6.7%

Two items from Table 12 concerning the level of knowledge and attending courses show that nearly half of those had attended courses (49.5%, 59) had high and very high knowledge of Integrated Islamic Education, whereas only 4.3% or two of those who had not attended a course on IIE had high and very high knowledge of Integrated Islamic Education.

Another t-test was employed to analyze the difference between those who had attended and those who had not attended a course on IIE regarding their level of knowledge of IIE.

Table 13: Comparison between Attendance at Courses

Attending Course	N	Means	SD	t value	Sig. (2-tailed)	Result
Yes	119	3.5294	0.7792	5.892	0.000	s
No	46	2.7609	0.6728			

1=very low 2=low 3=average 4=high 5=very high s-significant

Table 13 above shows that there was a significant mean difference between those teachers who had attended courses on IIE and those who had not ($t= 5.892$, $p= 0.000$). The results also show that the teachers who had attended courses on IIE had higher mean (3.5294) compared to teachers who had not attended any course (2.7609). In other words, teachers who had attended a course had higher levels of knowledge than those who had not attended a course. Therefore, the findings suggest that attending an IIE course makes a significant contribution to teachers' level of knowledge, a result which what one would expect.

Another statistical test using t-test, was conducted to find the difference between those with professional qualifications in teaching and those without regarding their level of knowledge of IIE.

Table 14: Comparison between with or without Teaching Qualifications

Teaching Qualification	N	Means	SD	t value	Sig. (2-tailed)	Result
Yes	130	3.3923	0.8177	2.268	0.025	s
No	33	3.0303	0.8472			

1=very low 2=low 3=average 4=high 5=very high
s- significant

The above results show that the mean difference regarding the level of knowledge of IIE of the teachers who had a teaching qualification and those who had not was statistically significant ($t= 2.268$, $p=0.025$). It was found that the trained teachers had a higher level of knowledge of IIE than the untrained teachers because the former had a higher mean (3.39) than the latter (3.03). From this

finding, we may understand that those teachers who went through the teaching courses have a higher knowledge concerning the concept of IIE.

Table 15: Comparison of Level of Knowledge of IIE by Teaching Experience

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	8.516	4	2.129	3.405	0.011
Within Groups	101.292	162	0.625		
Total	109.808	166			

One-way ANOVA test analysis is used to determine the mean difference in of the level of knowledge and teaching experience among the teachers. Table 15 suggests that there is a significant difference ($p=0.011$) among teachers from different teaching experiences in terms of their level of knowledge of IIE. This seems to suggest that there is a significant difference between different ranges of teaching experience in understanding the integrated concept of Islamic Education.

The t-test was employed to determine the difference of level of knowledge between teachers from two types of school. The results below show there to be insignificant difference ($t= 1.058$, $p= 0.292$) between SMKA and JAIS teachers in terms of their level of knowledge of IIE.

Table 16: Comparison between Types of School

Type of school	N	Means	SD	t value	Sig. (2-tailed)	Result
SMKA	44	3.4318	0.8733	1.058	0.292	n/s
JAIS	125	3.2800	0.7992			

1=very low 2=low 3=average 4=high 5=very high

n/s – not significant

3. The Importance of the Implementation of Integrated Islamic Education

Respondents were asked about their view regarding the importance of implementing an Integrated Islamic Education curriculum in schools. Their answer was based on the Likert scale: 1= not important, 2=less important, 3=important and 4=very important. Table 17 below gives their view.

Table 17: The View of Respondents on the Importance of the Implementation of an Integrated Islamic Education Curriculum

	Number	Percent	Valid Percent
Not important	0	0	0
Less important	1	0.6	0.6
Important	38	22.2	22.2
Very important	132	77.2	77.2
Total	171	100	100

Nearly all of the teachers (99.4%, 170) agreed it is to be very important/important to implement the Integrated Islamic Education in schools; no respondent indicated that it was not important.

4. Commitment of School Leadership

The respondents were asked “Are your school leaderships committed to the implementation of an Integrated Islamic Education?” and their responses were

based on the 5-point Likert scale: 1=not committed, 2=less committed, 3=not sure, 4=committed and 5=very committed.

Table 18 presents data on the teacher’s opinion concerning the commitment of their school leaderships toward implementation of an Integrated Islamic Education.

Table 18: The View of Respondents on the Commitment of School Leaderships

	Number	Percent	Valid Percent
Not committed	2	1.2	1.2
Less committed	9	5.3	5.3
Uncertain	16	9.4	9.4
Committed	81	47.4	47.6
Very committed	62	36.3	36.5
Total	170	99.4	100
Missing	1	0.6	
Total	171	100	

A significant majority of teachers (83.7%, 143) believed that school leaderships were very committed/committed to implement the integrated Islamic Education at their respective schools. Only 6.5% (11) of the teachers said that they were not committed.

An Independent Samples t-test was conducted to ascertain whether there was any significant difference between SMKA and JAIS teachers concerning the level of their school leaderships’ commitment toward the implementation of IIE. The results are shown in Table 19.

Table 19: Comparison between Types of School

Types of School	N	Means	SD	t value	Sig. (2-tailed)	Result
SMKA	44	4.0909	0.8844	-0.345	0.731	n/s
JAIS	125	4.1440	0.8772			

1=not committed, 2=less committed, 3=not sure, 4=committed and 5=very committed.
n/s – Not Significant

The data shows that, concerning teachers’ opinion on their school leaderships’ commitment, SMKA teachers attained a mean score of 4.090 and a standard deviation of 0.884. While JAIS teachers attained a mean score of 4.144 and a standard deviation of 0.877. A t-value of -0.345 was obtained, which indicates that there was no significant difference between SMKA and JAIS teachers in terms of the level of their school leaderships’ commitment in implementing the IIE.

5. Achievement of the Objectives of Islamic Education and the Overall Implementation of an Integrated Islamic Education

The respondents were requested to rate their views in nine items specifically asking about the achievement of ICSS Islamic Education’s objectives. All of the objectives were measured on 5-point Likert scales: 1= fail, 2=less successful, 3=uncertain, 4=successful and 5=very successful. Table 20 reveals the results of the survey.

Table 20: Teachers' Views on the Achievement of Islamic Education Objectives

Items	F	LS	U	S	VS	Mean	Sd
1.Developing Qur'anic skills	2 1.2%	25 14.7%	9 5.3%	113 66.5%	21 12.4%	3.74	0.9
2.Improving religious obligation	1 0.6%	14 8.3%	9 5.3%	99 58.6%	46 27.2%	4.04	0.84
3. Memorizing and understanding the Qur'ān	1 0.6%	24 14.3%	14 8.3%	87 51.8%	42 25%	3.86	0.97
4.Understanding the <i>Ḥadīth</i>	0 0%	35 20.7%	18 10.7%	87 51.5%	29 17.2%	3.65	1.00
5.Strengthening <i>`aqidah</i>	0 0%	22 13.0%	17 10.1%	85 50.3%	45 26.6%	3.91	0.94
6.Building personal character	0 0%	21 12.4%	16 9.5%	86 50.9%	46 27.2%	3.93	0.93
7.Understanding the concept of <i>`ibadah</i>	0 0%	18 10.7%	13 7.7%	88 52.1%	50 29.6%	4.01	0.90
8.Understanding the life of the Prophet	2 1.2%	26 15.5%	16 9.5%	89 53%	35 20.8%	3.77	0.99
9.Understanding Islam as a way of life	1 0.6%	29 17.2%	12 7.1%	84 49.7%	43 25.4%	3.82	1.02
Means Average						3.86	

F= fail LS= less successful U=uncertain S= successful VS=very successful

In the first item, the respondents were asked for their views on the degree of achievement in developing the skills of reciting, understanding, memorizing and practicing the content of the Qur'ān in the student's life. Nearly four-fifths of them (78.9%) indicated that the achievement of the objective was very successful/successful. However, nearly one-fifth (15.9%) chose less successful/fail for this item while 5.3% were uncertain.

For the second item, the respondents were asked how they rated the achievement of Islamic Education in strengthening and improving the performance of prayer and other religious obligations. More than four-fifths of the teachers (85.8%) indicated that it was very successful/successful. While nearly one-tenth (8.9%) indicated otherwise, and 5.3% were uncertain.

Regarding achievement in reciting, understanding and practicing the contents of the Qur'ān and memorizing its verses, slightly more than three-quarters of respondents (76.8%) believed this was very successfully/successfully achieved. Lower than one-fifth (14.9%) chose less successful/fail, and 8.3% were uncertain.

About the achievement in understanding and practicing the lessons from the *Hadīth* in life, 68.7% of the respondents felt this to be very successful/successful. While, slightly more than one-fifth (20.7%) chose less successful, and 10.7% were uncertain about it.

For the fifth item, the respondents were asked to rate their views on the achievement in strengthening the *`aqīdah* and translating the concept of *tawhīd* to all aspects of life. More than three-quarters of them (76.9%) chose very successful/successful. Only about one-tenth of them (13%) chose less successful, and a further one-tenth (10.1%) were uncertain.

For the objective of building personal character, more than three-quarters of the respondents (77.2%) perceived that this objective was very successfully and successfully fulfilled. Only about one-tenth believed that it to be less successfully fulfilled.

For the seventh item regarding understanding the concept of *`ibādah*, four-fifths of the respondents (80.7%) indicated that this objective to be very successfully

and successfully fulfilled, and only one-tenth viewed this objective as being less successfully achieved.

As for the objective of understanding the life of the Prophet, nearly three-quarters of the respondents perceived this objective to be very successfully and successfully achieved. Nearly a quarter of them (15.2%) felt that this objective to be less successful.

For the final objective about understanding Islam as a way of life, nearly three-quarters of the respondents viewed this objective to be successfully and successfully achieved, while nearly a quarter of them (17%) felt that this particular objective was less successfully achieved.

In summary, we can conclude that a large number of the respondents believed that all the Islamic Education objectives as stated in the curriculum were successfully achieved where the average mean is 3.82. This result suggests that the Islamic Education teachers were satisfied with the achievement of the Islamic Education objectives in their schools. However, more than a quarter of them indicated that the objective of understanding the *Ḥadīth* was being less successfully achieved in their respective schools.

Furthermore, the respondents were also asked “What is the achievement rate of the overall implementation of Integrated Islamic Education in your school so

far?” Their answers were based on: 1=fail, 2=less successful, 3= successful and 4= very successful. Table 21 shows the results of the item.

Table 21: Teachers’ Perception on the Overall Achievement of Integrated Islamic Education

	Number	Percent
Fail	0	0
Less successful	28	16.4
Successful	113	66.1
Very successful	28	16.4
Total	169	98.8
Missing	2	1.2
Total	171	100

Since the implementation of the ICSS in 1988, 73.5% (141) of the respondents believed that it was very successful/successful. Less than a fifth of respondents (16.6%, 28) viewed its implementation to be less successful. These results suggest that the large majority of teachers believed that the overall implementation of IIE in religious schools was successful.

6. Using an Integrated Approach in Teaching

The respondents were requested to state whether or not they had used an integrated approach in their teaching of the Islamic Education subjects. The result shows that nearly three-quarters of them (73.7%, 126) had used the integrated approach before 2003, and a significant majority of the respondents (88.3%, 151) had used an integrated approach in their teaching in the current year (2003). This shows that the teachers who used the integrated approach had increased in 2003 compared to previous years.

For further analysis of the item, two statistical tests were conducted to examine the effect of other variables on teachers using an integrated approach.

6.1 Gender

The following table shows the result of t-test analysis on sex differences on using an integrated approach in teaching during the current year.

Table 22: Comparison between Gender Groups

Groups	N	Means	SD	t value	Sig. (2-tailed)	Result
Male	47	1.1064	0.3177	0.289	0.773	n/s
Female	120	1.0917	0.2898			

1=yes 2=no n/s= not significant

The table reveals that the mean difference between male and female teachers regarding using an integrated approach in teaching Islamic Education was not statistically significant ($t=0.289$, $df=165$, $p=0.773$). Therefore, the results suggest that there was no significant difference between males and females in using an integrated approach in teaching Islamic Education subjects.

6.2 Age

The differences in mean of using an integrated approach among teachers in the current year and the range of ages were analysed using one-way ANOVA. The results reveal that the differences between the range of ages were statistically insignificant ($F = 1.932$, $p= 0.128$). This suggests that there is no significant difference between different ranges of age and using an integrated approach in teaching Islamic Education subjects.

6.3 School Category

In comparing the means of using an integrated approach and school category, another t-test was conducted and the summary of the findings is reported below.

Table 23: Comparison between School Categories

Groups	N	Means	S.D	t value	Sig. (2-tailed)	Result
SMKA	42	1.0930	0.2939	-2.170	0.931	n/s
JAIS	123	1.0976	0.2979			

1=yes 2=no n/s= not significant

The above summary displays that the mean difference between the above two groups was statistically insignificant (t= -2.170, df = 164, p= 0.931). The results suggest that there were no differences between teachers in using the integrated approach for both categories of school.

6.4 Professional Qualifications in Teaching

The differences in mean of using an integrated approach in teaching in the current year between those teachers with professional qualification and those without were analysed using the t-test.

Table 24: Comparison between Trained and Untrained Teachers

Professional Qualification	N	Means	SD	t value	Sig. (2-tailed)	Result
Yes	129	1.0543	0.2274	-2.728	0.010	S
No	32	1.2813	0.4568			

1= yes 2= no s= significant

The above table shows that the mean difference between the two groups was statistically significant ($t= 2.728$, $df= 159$, $p=0.010$). This finding reveals that professional qualification has a significant effect on the using of an integrated approach in teaching among religious teachers in Islamic Education which suggests that the trained teachers were more likely to use an integrated approach than were the untrained teachers.

6.5 Attending Courses on Integrated Islamic Education

In comparing the mean of using integrated approach in their teaching, the t-test was again employed to analyse the differences of mean between the teachers who had attended a course on Integrated Islamic Education and those who had not.

Table 25: Comparison between Attending and not Attending a Course

Attending Course	N	Means	SD	t value	Sig. (2-tailed)	Result
Yes	117	1.0684	0.2535	-1.785	0.084	n/s
No	45	1.1778	0.3866			

1= yes 2=no n/s= not significant

The results reveal that the differences were statistically insignificant ($t=-1.785$, $df = 59.136$, $p= 0.084$). Therefore, the data suggest that there was no significant difference between those who had attended a course on IIE and those who had not using an integrated approach in their teaching.

6.6 Teaching Experience

In terms of teaching experience, one-way ANOVA was conducted to explore the differences of mean for the using of an integrated approach in teaching Islamic Education. Subjects were divided into five groups according to their age (Group 1: 29 or less; Group 2: 30-39; Group 3: 40-49; Group 4: 50-59; Group 5: 60 and above). There was a statistically insignificant difference at the $p > 0.05$ level for the five age groups. [$F(159)=1.739$, $p=0.084$]. The findings suggest that the range of teaching experiences of teachers had no significant effect on using an integrated approach in teaching among religious teachers in religious schools.

7. Elements of Integrated Islamic Education

Five questions were designed for the respondents' on the elements of an Integrated Islamic Education. This study is seeking to learn the respondents' views on the elements that make up the definition of an Integrated Islamic Education. It is important to first assess their understanding of the concept of an Integrated Islamic Education, before going on to analyse the rest of the items.

Using a 5-point Likert scale, the items were rated based on level of agreement, with 1= strongly disagree to 5= strongly agree. The total frequency of five items regarding the meaning of an IIE was calculated. The means are 4.502 and Standard Deviation is 0.501 as shown in Table 26.

Table 26: Description of the Elements of the Integration process in Islamic Education Curriculum

Descriptive statistics			
	N	Mean	S.D
1. Incorporating values.	169	4.704	0.495
2. Inculcating knowledge, skill, and values.	168	4.5774	0.5633
3. Incorporating intellectual, emotional, spiritual and physical aspects.	168	4.494	0.683
4. Integrating religious and non-religious subjects.	169	4.485	0.674
5. Teaching different subjects within an Islamic framework.	169	4.219	0.856
Total Average		4.502	0.501

1= strongly disagree 2= disagree 3= uncertain 4= agree 5= strongly agree

Of the respondents who answered these five items, 95% chose strongly agree and agree with the statements in all items regarding the definition of an Integrated Islamic Education.

An independent Sample t-test was conducted to see the differences in perception of teachers from SMKA schools and from JAIS schools regarding the understanding of an integrated concept of Islamic Education. The results reveal there to be no significant difference with school category and with understanding of the concept of an IIE. The 2-tailed significance was 0.599. Therefore, the mean scores of the understanding of the concept of an IIE in two categories of school (SMKA and JAIS) were not significantly different for the two independent groups.

Table 27: Comparison between School Categories

Groups	N	Means	SD	t value	Sig. (2-tailed)	Result
SMKA	41	4.483	2.398	-0.526	0.599	n/s
JAIS	124	4.531	2.554			

1= strongly disagree 2= disagree 3= uncertain 4= agree 5= strongly agree
n/s not significant

8. Compatibility between National Educational Philosophy and Schools' Objectives with an Integrated Concept of Islamic Education

The following table shows the results of teachers' perception regarding compatibility of the school curriculum with the concept of an IIE. The respondents were requested to indicate their agreement based on the 5-point likert scale: 1=Strongly Disagree, 2= Disagree, 3= Uncertain, 4= Agree and 5= Strongly Agree. Table 28 shows the number and percentage of teachers' perception of the compatibility between the National Education Philosophy (NEP) and schools' objectives with the integrated concept of Islamic Education.

Table 28: Number and Percentage of the Responses on the Compatibility of the NEP and the Schools' Objectives with the IIE.

Item	SD	D	U	A	SA
1. National Philosophy of Education reflects the integrated concept of Islamic Education.	2 1.2%	17 9.9%	19 11.1%	102 59.6%	31 18.1%
2. My school's statement of purpose clearly articulates the integrated concept of Islamic Education.	0 0%	5 2.9%	14 8.2%	92 53.8%	59 34.5%
3. My school curriculum contributes to the holistic development of the individual.	1 0.6%	5 2.9%	10 5.8%	90 52.6%	65 38.0%

4. Balanced development of the students' personality is the focus of my school.	0	1	4	71	94
	0%	0.6%	2.3%	41.5%	55.0%
5. The extra curricular activities aim at building the whole potentials of students.	0	3	9	96	63
	0%	1.8%	5.3%	56.1%	36.8%
Total	0.6	6.2	11.2	90.2	62.4
	0.4%	3.6%	6.5%	52.7%	36.5%

SD= Strongly Disagree D= Disagree U= Uncertain A= Agree SA= Strongly Agree

8.1 National Educational Philosophy

More than three-quarters (77.7%) of the respondents strongly agreed/agreed that the National Educational Philosophy reflected an integrated concept of Islamic Education. More than one-tenth (11.1%) disagreed/strongly disagreed, while one-tenth stated their uncertainty.

8.2 School's Objectives

More than three-quarters (88.3%) of the teachers indicated their strong agreement/agreement with item 23 which states that 'my school's statement of purpose clearly articulates the integrated concept of Islamic Education'. Only 2.9% of respondents did not agree, and 8.2% of them were uncertain.

8.3 Holistic Development

The respondents were also asked about their views on their school curriculum contributing to the holistic development of the individual. More than nine-tenths (90.6%) of the respondents stated their strong agreements/agreements. Only 3.5% stated otherwise, and 5.8% were uncertain.

8.4 Balanced Development of Personality

Concerning the focus of their school to create a balanced personality, the vast majority of respondents (96.5%) strongly agreed/agreed. Only 0.6% disagreed with that statement, and 2.3% were uncertain about that.

8.5 Building Whole Potential

When the respondents were asked about their opinion on the statement that the extra curricular activities of their schools aimed at building the whole potential of students, 92.9% of them strongly agreed/agreed; 1.8% disagreed and 5.3% were uncertain about the item.

In total, 89.2% of the respondents agreed and strongly agreed with all the above statements. This result indicated that the large majority of the respondents believed that the NEP and their schools' objectives were compatible with the integrated concept of Islamic Education.

9. Elements of Integration in the Islamic Education Curriculum

The respondents were asked for their opinions of the statements regarding integration aspects in the Islamic Education curriculum as shown in Table 29. All of those components were measured on 5-point Likert scale ranging from 5= Strongly Agree to 1= Strongly Disagree.

Table 29 below shows the percentages, means and standard deviation of the statement about the components in the curriculum of Islamic Education where the average means is 3.95.

Table 29: Number and Percentage of the Responses on the Aspects of Integration in the Islamic Education Curriculum

Item	SD	D	U	A	SA
1.Unity of Knowledge	1 0.6%	3 1.8%	11 6.5%	109 64.5%	45 26.6%
2.Mental Development	1 0.6%	8 4.7%	14 8.3%	115 68.0%	31 18.3%
3.Physical development	4 2.4%	13 7.7%	25 14.9%	108 64.3%	18 10.7%
4.Spiritual Development	1 0.6%	11 6.5%	8 4.8%	104 61.9%	44 26.2%
5.Emotional Development	2 1.2%	9 5.4%	21 12.5%	103 61.3%	33 19.6%
6.Overall Curriculum aligned with the Concept of IIE	2 1.2%	15 9.0%	24 14.5%	91 54.8%	34 20.5%

SD= Strongly Disagree D= Disagree U= Uncertain A= Agree SA= Strongly Agree

The results of the above items suggested that a large majority (84.3%) of the respondents had stated their agreement that the aspects of integration in the Islamic Education curriculum cover the unity of knowledge, and mental, physical, spiritual and emotional development of students. Also, a large majority (75.3%) of them agreed and strongly agreed that the overall of their school curriculum were aligned with the concept of Integrated Islamic Education.

9.1 The Effect of other Variables on the Components of an Integrated Concept of Islamic Education in the Curriculum

To examine the effect of other variables on the curriculum of Islamic Education, two statistical tests were employed to determine the differences between the means. The Independent-Samples t-test was used to find out the means of two groups of independent variables: gender, teaching qualification, school category, attending a course on IIE and using an integrated approach in teaching. A one-

way ANOVA was conducted to compare the means of three or more groups of several independent variables, i.e. age, higher qualification, teaching experience and level of knowledge of IIE.

9.1.1. Gender

An Independent Sample t-test was employed to determine whether significant differences existed between genders among respondents’ perception of the components in the Islamic Education Curriculum. Table 30 describes the results of the statistical analysis for each component in the Islamic Education Curriculum. Statistical analysis indicated that there were no significant differences ($p < .05$) between genders ($t = 0.269$, $p = 0.788$).

Table 30: Comparison between Genders

Groups	N	Means	SD	t value	Sig. (2-tailed)	Result
Male	46	4.774	3.757	0.269	0.788	n/s
Female	119	4.742	3.406			

1= Strongly Disagree 2= Disagree 3= Uncertain 4= Agree 5= Strongly Agree
n/s= not significant

9.1.2 Teaching Qualification

The following table describes the result of t-test analysis on those who had a teaching qualification and those who had not.

Table 31: Comparison between those who had a Teaching Qualification and those who had not

Teaching Qualification	N	Means	SD	t value	Sig. (2-tailed)	Result
Yes	126	4.712	3.978	-1.538	0.126	n/s
No	33	4.992	3.724			

1= Strongly Disagree 2= Disagree 3= Uncertain 4= Agree 5= Strongly Agree
n/s not significant

Table 31 above shows there to be no evidence of a significant difference between those who had a teaching qualification and those who had not regarding their opinion on the components in the Islamic Education Curriculum ($t=-1.538$, $df=157$, $p=0.126$). The results suggest that there is no significant effect on the perception of components in Islamic Education Curriculum among trained and untrained religious teachers.

9.1.3 School Category

An Independent Sample t-test was again conducted to determine whether there were significant differences between National Islamic Religious Secondary School teachers (SMKA) and Selangor Islamic Religious Department Secondary School teachers (JAIS) in perceiving the stated components in the Islamic Education Curriculum. Statistical analysis revealed there to be no significant differences ($p<.05$) between different school categories ($t=1.719$, $df = 163$, $p= 0.88$).

Table 32: Comparison between School Categories

Groups	N	Means	SD	t value	Sig. (2-tailed)	Result
SMKA	43	4.907	2.995	1.719	0.88	n/s
JAIS	122	4.695	3.628			

1= Strongly Disagree 2= Disagree 3= Uncertain 4= Agree 5= Strongly Agree
n/s= not significant

9.1.4 Attending a Course

The following table shows the summary of the t-test analysis carried out to compare the means of the Islamic Education curriculum components between those teachers who had attended a course or courses in IIE and those who had not.

Table 33: Comparison between Attending and not Attending a Course

Course	N	Means	SD	t value	Sig. (2-tailed)	Result
Yes	115	4.692	3.686	-1.516	0.131	n/s
No	46	4.878	3.051			

1= Strongly Disagree 2= Disagree 3= Uncertain 4= Agree 5= Strongly Agree
n/s not significant

The above table reveals that the mean difference between the two groups was statistically insignificant ($t=-1.516$, $df=159$, $p=0.131$). This finding suggests that attending a course did not significantly contribute to the perception of the Islamic Education curriculum since the mean of both groups showed no evidence of difference.

9.1.5 Using an Integrated Approach in Teaching

A t-test was also conducted to examine the mean difference between teachers who had used an integrated approach in their teaching currently (2003) and those who had not.

Table 34: Comparison between Using and not Using an Integrated Approach

Using Integrated Approach	N	Means	SD	t value	Sig. (2-tailed)	Result
Yes	145	4.768	3.376	.167	0.868	n/s
No	16	4.738	4.586			

1= Strongly Disagree 2= Disagree 3= Uncertain 4= Agree 5= Strongly Agree
n/s not significant

The above summary shows there to be no evidence of a significant difference between teachers who had used an integrated approach in their teaching of Islamic Education in school and those who had not ($t=0.167$, $p=0.868$).

Therefore, we may conclude there was no significant affect on the perception of elements in the Islamic Education Curriculum whether an integrated approach was used or not.

9.1.6 Age

The differences in means of the elements of an integrated concept of Islamic Education in the curriculum with the ages of the respondents were analysed by using the one-way ANOVA. The results show that the differences between the range of ages were statistically insignificant [$F(161)=0.295$, $p=0.829$].

9.1.7 Teaching Experience

In comparing the means of the elements of an integrated concept of Islamic Education in the curriculum between the ranges of teaching experiences, the one-way ANOVA was again employed. It was found that the mean differences between the experiences were statistically insignificant [$F(158)=0.993$, $p=0.413$].

9.1.8 Level of knowledge

In terms of teachers' level of knowledge in an integrated concept of IE, the one-way ANOVA was conducted to examine the differences of means for the elements of an integrated concept of Islamic Education in the curriculum. The outcomes of the analysis indicate there to be insignificant differences of means between the level of knowledge among the teachers [$F(159)=0.356$, $p=0.84$].

In summary, the above results suggested that the factors of gender, teaching qualification, school category, attending a course on IIE, using an integrated approach in teaching, age, teaching experience, and level of knowledge had no significant differences on the respondents’ perception on the different aspects of integration in the Islamic Education curriculum in schools. The results in this section apparently show some strange elements occurred due to lack of significant differences in teachers’ perceptions after the analysis of data. The reasons for these will be discussed in chapter eight.

10. Teaching Technique

Table 35 shows the results of the survey on the teaching techniques employed by respondents in teaching Islamic Education subjects.

Table 35: Number and Percentage of Teaching Techniques Utilized by the Respondents

Items	Number	Percentage	Means	std. deviation
1.Memorization	135	81.3	1.87	0.39
2.Simulation	103	62.0	1.38	0.49
3.Problem Solving	133	80.1	1.99	0.40
4.Lecture	107	64.5	1.36	0.48
5.Discussion	162	97.6	1.02	0.15
6. Question and Answer	161	97.0	1.03	0.17
7.Practical activities	132	79.5	1.20	0.40
8. Others	31	18.7	1.81	0.39

Yes=1 No=2

As shown in the above table, the majority of the teachers reported that they utilized discussion (97.6%), question and answer (97%), memorization (81.3%), problem solving (80.1%), practical activities (79.5%), lecture (64.5%) and

simulation (62%) in teaching subjects of Islamic Education. About one-fifth (18.7%) of the total sample indicated that they used teaching techniques other than those listed in the questionnaire.

11. Assessment Measure

When the respondents were asked “Do you use various techniques of assessment?”, 97.1% of the sample said “yes” and only 0.6 replied “no”. Those who used different assessment techniques were requested to select three frequent techniques employed in teaching Islamic Education subjects. Table 36 describes the assessment indices that were used by Islamic Education teachers to measure student performance.

Table 36: Percentages of Assessment Measures

Items	Number	Percentage	Means	std. deviation
1. Writing test	163	97	1.03	0.17
2. Oral test	141	83.9	1.16	0.37
3. Observation	82	48.8	1.51	0.50
4. Assignment	141	83.9	1.16	0.37
5. Others	13	7.7	1.92	0.27

Yes=1 No=2

The majority of Islamic Education teachers evaluated students through writing tests (97%), oral tests (83.9%), as well as assignments (83.9%). About half of the respondents utilized classroom observation (48.8%), and less than one-tenth (7.7%) used other measures to assess their student performance.

11.1 Assessment of Student Behaviour

The respondents also were asked “Do you assess student behaviour?”; 80.1% of the sample said “yes” and more than one-tenth (15.9%) replied “no”. For those who assessed student behaviour as part of the overall assessment for student performance, they were then asked a further question about the effectiveness of their assessment measures of student behaviour. As shown in Table 37, 73.3% believed that their assessment measures of student behaviour were effective and very effective; 16.7% believed that the measures were less effective, while 10.1% were uncertain about the effectiveness of their assessment measures of student behaviour.

Table 37: Effectiveness of Behaviour Assessment

Behaviour Assessment	NE	LE	U	E	VE	means	std. deviation
Number	0	23	14	88	13	3.66	0.87
Percentage	0	16.7	10.1	63.9	9.4		

NE= not effective LE=less effective U= uncertain E=effective VE= very effective

12. Problems

The respondents were requested to rate their degree of agreement regarding the problems they faced in implementing the IIE. All of the problems were measured on 5-point Likert scales ranging from “strongly agree” to “strongly disagree”. The findings are presented below.

Table 38: Number and Percentage of Respondents' Perception of the Problems in Teaching IIE

Item: Problems	SA	A	U	D	SD
1.Unclear definition	9 5.4%	45 27.1%	36 21.7%	70 42.2%	6 3.6%
2.Lack of textbooks/materials	6 3.6%	39 23.5%	11 6.6%	92 55.4%	18 10.8%
3.Lack of Teaching Aids	4 2.4%	28 16.9%	10 6.0%	95 57.2%	29 17.5%
4.Large Size of Class	7 4.2%	34 20.4%	22 13.2%	75 44.9%	29 17.4%
5.Lack of cooperation from school's leadership	12 7.2%	62 37.3%	39 23.5%	42 25.3%	11 6.6%
6.Less of student interest	7 4.2%	31 18.6%	17 10.2%	95 59.6%	17 10.2%
7.Lack of parental involvement	3 1.8%	20 12.0%	19 11.4%	102 61.1%	23 13.8%
8.Undesirable school surrounding	17 10.2%	72 43.1%	21 12.6%	47 28.1%	10 6.0%

The table reveals that the majority of religious teachers did not view that the lack of parental involvement (74.9%), the lack of teaching aids (74.7%), the lack of student interest (67.1%), the large size of class (62.3%), and the lack of textbook/material (56.2%) were the problems they faced in implementing IIE successfully. Nearly half of the respondents (44.5%) believed that the lack of cooperation of their school leaderships could hinder the implementation of IIE. In addition, more than half of the respondents (53.3%) agreed that the undesirability of their school climates could also affect the implementation of IIE in schools.

Summary

This chapter dealt with the analysis of quantitative data which involved measurements and statistics. The analysed data ranged from the demography of

the respondents, the integrated concept of Islamic Education, the compatibility of Islamic Education objectives, teaching techniques, assessment methods, and the problems of the implementation of Islamic Education in schools. Various statistical analyses were employed such as central tendency: the mean, standard deviation, frequency distribution and comparisons between variables and groups. As for comparisons between variables and groups, the t-test and one-way ANOVA were employed by using The Statistical Package for Social Sciences (SPSS).

Analysis and discussion of the quantitative data from this chapter will be presented in chapter eight after examining the headteachers' and the educational officers' responses to the interviews. The next chapter thus will provide the results of the quantitative data gathered from the interviews and open-ended questions.

CHAPTER SEVEN

RESULTS OF QUALITATIVE DATA

Introduction

The purpose of this chapter is to present the findings of school leaderships, and education policy makers' perceptions concerning Integrated Islamic Education (IIE) and its implementation in Muslim religious schools in the State of Selangor, Malaysia. The study specifically explores the view of education officers and school administrators regarding their understanding of the concept of an Integrated Islamic Education, the current practices of the Islamic Education curriculum in the Integrated Curriculum for the Secondary School (ICSS), the assessment technique and scope of these, the problems that were perceived as the barriers for the effective teaching and learning of Islamic Education, the improvements that have been made by the administrators, and finally, their suggestions for enhancing the teaching and learning of Islamic Education in schools.

Fourteen respondents were interviewed and each of them had voluntarily participated in this study. It is important to note that all the interviews were conducted by the researcher and that they were conducted in the Malay language. To present the results, all quotes were translated from the Malay language into English by the researcher himself. Along with the interviews, there were three open questions in the survey questionnaire and the results of these will be integrated in this chapter as well. The open questions sought the respondents' views on the definition of an IIE, the effective assessment techniques for non-

academic performance, and their suggestions for improving the implementation of Islamic Education in schools.

Demographic Information

In collecting the qualitative data, semi-structured interviews were employed with nine headteachers, three deputy headteachers and two top education officers. The interviews involved five participants from the National Muslim religious Secondary School (SMKA) and seven participants from Selangor Muslim religious Secondary School (JAIS). One senior officer from the Department of Islamic and Moral Education, Malaysia (JAPIM) and one senior officer from the Department of Islamic Education, Selangor (JAIS) were also included. All of them were very cooperative in sharing their views on the subjects. Four of the respondents were females and ten were males. Their ages ranged from 37 to 56 years old.

Regarding respondents' highest qualification, the majority of them (79%) had Bachelor's degree in different fields of study, including Islamic Studies as well as Human Sciences. Two headteachers had a Master's degree and one possessed a PhD degree in Education from overseas. Concerning professional qualifications, all of them had teaching qualifications and two also had a Diploma in Counselling.

In terms of fields of study, more than half of the respondents (57%) had a background of Social Sciences education. Four SMKA respondents came from

Islamic Studies while six out of eight of the JAIS respondents came from Social Sciences. This shows that the majority of JAIS school leaderships were from a non- Islamic Studies background whereas most of the SMKA headteachers came from the Islamic Studies field.

Table 39: Demographic Information of the Interviewees

Characteristic	Number (N=14)	Percentage
Type of School/Department		
SMKA	6	43
JAIS	8	57
Gender		
Male	10	71
Female	4	29
Academic Qualification		
Bachelor	11	79
Master	2	14
PhD	1	7
Field of Study		
Islamic Studies	6	43
Social Sciences	8	57

Respondents were asked to indicate the number of years they had held their current positions as headteachers, deputy headteachers or education officers. According to the table below, about two-thirds of the respondents (9) had held their current positions for five years or less. While slightly more than one-third (5) had had this particular experience for more than six years.

Table 40: Years of Holding the Current Position

Years	Number	Percentage
1-5	9	64
6-10	3	22
11-15	2	14
Total	14	100

Respondents were also asked to give the number of years they had served in their current schools/departments. As shown in the table below, nearly four-fifths of the respondents (79%) had served at their current schools/educational departments for five years or less. Among these three had served for less than one year at their current school. However, they had served as headteachers for more than five years. As for the rest (5), they had served for more than ten years at their current workplaces.

Table 41: Years of Working at Current Workplaces

Years	Number	Percentage
0-5	11	79
6-10	1	7
11-15	2	14
Total	14	100

Integrated Concept of Islamic Education

In general, this section presents the opinions of headteachers/deputy headteachers and education officers on the concept of an Integrated Islamic Education. It also examines their views on the importance of Islamic Education in the Integrated Curriculum for the Secondary School (ICSS). Finally, this section examines why an integrated education should be introduced into the national curriculum. For the analysis, this section will be presented in several sub-topics as follows.

1. Definition of Integrated Islamic Education

In order to learn what the respondents knew about the topic, each of them was asked to give their opinion on the definition of the term 'Integrated Islamic Education' based on their own general knowledge.

The respondents gave their opinions from different perspectives; obviously on the concept of an Integrated Islamic Education. One female headteacher from an National Muslim religious Secondary School (SMKA) thought that the concept of an Integrated Islamic Education was integrating Islamic Education into other academic discipline subjects in school (H/S/F1)⁵³. While another (male) headteacher from SMKA gave a more general answer, stating that 'an Integrated Islamic Education is the integration of revealed knowledge and worldly knowledge as well as integrating spiritual and physical aspects together in the curriculum' (H/S/M1).

One comprehensive answer was given by a deputy headteacher of Selangor Muslim religious Secondary School (JAIS) by giving three major elements in an Integrated Islamic Education: integration of skills, intellect, spiritual and physical aspects in the curriculum; combining religious subjects in the curriculum; and teaching different discipline subjects according to the Islamic perspective (D/J/M1).

⁵³ The names of the respondents are not mentioned here to ensure anonymity. The reference H/S/F1 for instance indicates H= headteacher, S= SMKA or National Muslim religious Secondary School and F1= female no. 1.

As for other responses; one respondent attempted to justify why an Integrated Islamic Education ought to be introduced by stressing that:

For me, integration means we attempt to abolish a dividing wall between different sections in education, academic section and non-academic section. Education is basically neutral. In fact, both academic education and non-academic education are Islamic (H/J/M2).

Another headteacher gave two forms of integration within the subjects in Islamic knowledge and between different disciplines by asserting:

For me, an integrated concept of Islamic Education first of all is integration between Islamic knowledge, for example, integrating *fiqh* into *tawhīd*, history and etc. Secondly, integration between different disciplines, for example, the creation of the universe can be integrated into geography, history or science through different approaches and techniques (H/S/M2).

On the integration process in the school curriculum, one senior education officer stated that 'integration means values across the curriculum and translating all the values into the school's ethos'. This includes integration within Islamic Education's subjects themselves and integration between Islamic Education subjects and subjects of other disciplines such as sciences and mathematics' (O/M1).

The above findings suggest that almost all headteachers from SMKA and JAIS agreed that the concept of an Integrated Islamic Education is related to integrating topics within the Islamic Education curriculum and integrating the Islamic Education's subjects with other academic subjects. In other words, an Integrated Islamic Education involves integration across the topics within Islamic

Education and integration across subjects, for example integrating an Islamic Education and Natural Science.

In addition to the above findings, the results from a questionnaire about the respondents' views on an integrated concept of Islamic Education indicate that most of them agreed that IIE is integrating Islamic Education subjects into all other subjects. Some of them thought that an IIE incorporates good values in teaching as well as developing student potential in a manner that is balanced spiritually, intellectually and physically. The respondents also believed that IIE is the integration between theory and practical aspects in teaching Islamic Education.

To sum up, we may conclude that the integrated concept of an Islamic Education may consist of the integration of knowledge and values, the integration of an Islamic Education with other branches of knowledge, the integration of various topics in Islamic Education itself and the integration of an Islamic Education learned in the classroom together with experience outside the classroom.

2. Goals of Teaching Islamic Education

Regarding the goals of Islamic Education in the ICSS, the interview results indicate that nearly two-thirds of the respondents (9) believed that an Islamic Education aimed at generating a balanced individual in this world and hereafter as well as providing a balance between moral behaviour and academic excellence. Some of them further elaborated that an Islamic Education can produce a

balanced individual physically, spiritually, intellectually and emotionally (JERI)⁵⁴.

Furthermore, half of the respondents (7) specifically addressed the fact that the teaching of Islamic Education aimed at shaping student moral behaviour (*akhlāk*). This idea was expressed due to great emphasis of Islamic knowledge on developing a good character as well as the emphasis on the whole development of the human being physically, mentally, emotionally and spiritually.

However, in contrast to the above view, one respondent from the JAIS schools critically expressed his opinion that the teaching of Islamic education in schools could not solely ease disciplinary problems among the students. He argued that nowadays these disciplinary problems were increasing, especially in national schools even though an Islamic Education was taught there as a compulsory subject in their curriculum. He further articulated, 'From my general observation, to develop student character by teaching Islamic Education alone is insufficient. In fact, Islamic Education in the curriculum is too basic' (H/J/M2).

As has been said, an Islamic Education alone is inadequate to solve disciplinary problems because these problems were caused by different contributing factors such as peer group, mass-media and the surrounding environment. There is no

⁵⁴ JERI is an acronym for physical, emotional, spiritual and intellectual or *jasmani, emosi, rohani dan intelek* in Malay.

single solution for the problem; different strategies have to be adopted to prevent student misbehaviour.

From the respondents' perceptions, the findings show that the goals of an Islamic Education as perceived by the respondents are to develop a balanced personality, and in particular to shape a good moral behaviour of the students.

3. Importance of an Integrated Islamic Education

In terms of the importance of an Integrated Islamic Education, none of the respondents denied the significance role of an Integrated Islamic Education in the national curriculum. One deputy headteacher fully agreed with the role of Islamic Education in the ICSS by responding that 'In fact, Islamic Education in ICSS is really important' (D/S/M1). While another respondent further argued 'In ICSS, Islamic Education was put together as a core subject. Our education system today has given a special emphasis on Islamic Education in contrast to the old education system which simply made Islamic Education as a supplementary subject' (H/S/F1).

Additionally, all respondents agreed that the ICSS could have positive effects on students. For instance, in the same tone, one of the headteachers considered that the Integrated Islamic Education in the ICSS had made a positive effect on the students as compared to the old curriculum. He commented: "The old curriculum negatively affected students in that the students became passive and gained little

knowledge, while in the ICSS, the teaching and learning approach is enjoyable and the curriculum could open students' minds" (H/S/M2).

While one headteacher felt that the introduction of an integrated concept of Islamic Education in the curriculum was important in order to eliminate the existing wrong perception of an Islamic Education. He elaborated by saying that 'Society has different perceptions on Islam where they believe that Islam as a religion has nothing to do with other worldly matters. Therefore, with the introduction of an Integrated Islamic Education in schools, this will contribute towards giving a correct understanding of Islam' (H/S/M1).

The misconception of Islamic Education is perhaps caused by the typical understanding of religion as being confined to ritual worship like *ṣalāh* (prayer), *ḥajj* (pilgrimage to Makkah), fasting and *zakāh* (alms) only. Thus, by introducing the Integrated Islamic Education in schools, the respondent believed that somehow this could correct the misunderstanding of the worldview of Islam.

It was shown from the interviews that everyone considered that the Islamic Education had played an essential role in the ICSS. Moreover, it had contributed to producing competent students with positive characteristics as well as presenting a comprehensive picture of Islam as a way of life.

4. Implementation of an Integrated Curriculum in Schools

When the respondents were asked to compare the implementation of Islamic Education in the ICSS and the previous curriculum, nearly three-fifths of them (8) felt that generally there was no difference. However, some admitted that Islamic Education in the ICSS has a clearer philosophy and a better approach in terms of integration compared to the former curriculum.

More than two-fifths of the respondents (6) believed that Islamic Education in the ICSS and the old curriculum were different in terms of content and approach. One respondent stated that Islamic Education in the old curriculum did not emphasise the integration aspect in its teaching and learning, and also he said that its content was limited. He further argued that the content of Islamic Education in ICSS is comprehensive and emphasises both cognitive and affective aspects.

On the integration process in teaching, there were criticisms from the respondents. Three of them expressed their doubts about the implementation of an integrated curriculum in schools. A headteacher from a national Muslim religious school said that he agreed that the curriculum was very good but he was doubtful about how an integration of Islamic values into other discipline subjects would be carried out by teachers. He questioned the capability of teachers especially non Islamic Education teachers to integrate Islamic values in their teaching subjects. He suggested that observation on teaching in classroom should be done by an educational authority such as the State Education Department in

order to investigate this issue. Another headteacher from a JAIS Muslim religious school firmly argued that the integration process the curriculum had still not materialized in schools, claiming that:

Today, disintegration still occurs. (For example) in schools, Islamic Education is still segregated from other teaching subjects, such as English; English teachers are still unable to connect their teaching with Islamic values. Therefore, for me, the old curriculum and ICSS are no different (H/J/M4).

The respondents also criticised the ineffectiveness of the ICSS, claiming that the curriculum failed to produce a good and capable individual. They also pointed to the weakness of the curriculum, namely, its content and practical aspects. In short, we may conclude the respondents agreed that while the integrated curriculum is fine in concept, they have reservations about its implementation in schools.

Curriculum Development

As mentioned earlier, the national curriculum is developed centrally by the Ministry of Education (MOE). As for the Islamic Education curriculum, the Department of Religious and Moral Education (JAPIM) is responsible for the design and development of the curriculum.

Basically, schools' policy regarding the ICSS Islamic Education curriculum is similar for the National Muslim Religious Secondary Schools (SMKA) and Selangor Muslim religious Secondary Schools (JAIS). In the SMKA, an Islamic Education curriculum is implemented according to the curriculum and guidelines

provided by the Ministry of Education through the Department of Islamic and Moral Education (JAPIM) without any alteration. From the interviews, the respondents from SMKA did not articulate that any changes had been made to the curriculum. One SMKA headteacher, however, described the different practice of his school:

Curriculum is developed by the Centre of Curriculum Development. However, we adjust it in accordance with the (school) situation. When the curriculum arrives at the school we give it to the (school) curriculum committee. Then, the committee delegates it to the head of department. When it comes to implementation, there will be slight differences... we make adjustments to fit the school environment, student ability and teachers' skill (H/S/M2).

The respondent pointed out that there were some adjustments made at the school level, but that these were only related to the teaching and learning approaches in order to facilitate the learning process effectively in the classroom and did not affect the curricula content at all. These adjustments were necessary because the centralized curriculum did not accommodate some of the inequalities between schools. Furthermore, a centralized curriculum cannot fit all schools since they differ in environment and locality. Thus some adjustments have to be made to suit the facilities available, the quality of the teachers and the student's capability in a particular school in order to accomplish the aspirations of the curriculum. As for the respondent's school, the environment was rather different being a boarding school or because of being involved in the 'Smart School Project'. The available teaching and learning equipments were definitely advanced, the teachers were experienced and skilful, and the students were selected from the

most excellent students from all the Muslim religious secondary schools in the country.

JAIS schools also use the ICSS curriculum which was developed by the Ministry of Education. In addition, JAIS schools have their own Islamic Education curriculum which was formulated by the JAIS Curriculum Committee based on the Egyptian al-Azhar Secondary School syllabus. Both curricula are implemented simultaneously. As a result, a few alterations have been made to the ICSS Islamic Education curriculum, with particular regard to the content and teaching periods to accommodate the student timetable. One headteacher said, 'It affects the teaching period, where 40 minutes of one period as set by Ministry of Education has been reduced to 30 minutes to fit the change' (H/J/M1).

When the respondents were asked 'Has the modification of the curriculum affected the effectiveness of ICSS Islamic Education teaching?' one headteacher (H/J/M/4) answered that the modification somewhat affects the effectiveness of teaching Islamic Education because the teaching period has to be cut down. As a consequence, the teacher did not have enough time to complete the syllabus. However, according to him, the content was not much affected because it could be backed up by the JAIS curriculum.

The comments on the criticism of the implementation of two different curricula in JAIS schools were also sought. In responding to the question, the JAIS education officer rejected that view by clarifying, 'In my opinion, I disagree with

the view because both (curricula) are important. Perhaps, the burden is only felt in the early years, first year or second year' (O/J1). Another respondent also rejected the criticism by saying 'For me, (both curricula) are not too heavy because the students are able to handle them and they never express their uneasy feeling about overloading the curriculum except for a small number of students' (D/J/M 1).

Teaching Technique

In terms of teaching technique, all the respondents from the SMKA and half of the JAIS respondents stated that their teachers used a variety of teaching techniques to facilitate the learning of Islamic Education. The schools encouraged the teachers to use an appropriate mix of teaching and learning techniques, use a wide range of teaching and learning resources, and employ different classroom activities in small groups to make learning interesting, motivating and meaningful. To facilitate these modern approaches, the schools had provided the necessary teaching tools such as overhead projectors, LCD projectors, computers and other modern teaching equipment.

As for the teaching method, the respondents from both types of school said that their schools no longer used the 'chalk and talk' style. A variety of methods had been adopted to increase the student's attention and interest. One of these was the student-centred approach replacing the traditional teacher-centred one with active learning among the students themselves. This method advocates developing critical thinking and problem-solving skills of the students.

Other teaching methods adopted in schools were group discussion and presentation, workshops, library-research and simulation as well as memorization. One deputy headteacher mentioned an example of simulations carried out in her school was *hajj* (pilgrimage to Makkah). The students were taught the practical aspect of *hajj* as it is in its real situation. For her, by adopting this method the concept would be more understandable (D/S/F1). These findings are supported by the result from questionnaires presented in the previous chapter which showed that the teachers employed different teaching techniques for Islamic Education.

It is also important to note that two SMKA schools and one JAIS school in this study are part of the Smart School Project. As discussed in chapter one, the Smart School Project was initiated by the government in 1996 and 90 pilot schools were involved in 1999. The government target is to adopt the implementation of the Smart School concept in all Malaysian schools by the year 2010 (Jen and Huang 2003). The Smart School Project was formulated to produce technologically literate, critically thinking students that will make up the country's workforce, and participate in the global economy in the twenty-first century. Smart learning and smart teaching as part of the Smart School initiative involves creating a teaching-learning environment that makes learning interesting, motivating, stimulating and meaningful.

The initiative emphasises pupils' total involvement, develops skill that will prepare pupils to meet greater challenges, and caters for the wide range of

interests and needs of the students. One of the major components of the Smart School is electronic-based teaching and learning material. The teaching-learning materials are designed to fully support the new technology-based teaching-learning strategies. Materials are planned and produced to meet the different learning styles and abilities of the students. When one respondent from a religious Smart School was asked about the effectiveness of smart teaching adopted by the teachers in her schools, she responded 'I think it is more interesting than the old style 'chalk, talk and blackboard'... It helps students to increase their skills and makes teaching more stimulating and enjoyable' (H/J/F2). An education officer (O/JI) elaborated about smart teaching as part of the Smart School project by explaining 'Smart teaching means a focus on the student where students are exposed to self-learning with teacher guidance... This could build student skills and active thinking. Not merely memorization like the old style' (O/J1).

In summary, the Islamic Education teachers used different techniques of teaching and learning the Islamic Education, in order to make the teaching more effective. The adoption of the new teaching style using ICT was encouraged in schools in line with the introduction of the smart teaching and learning approaches.

Assessment

As mentioned in chapter three, all Muslim religious schools have adopted the national academic assessment qualifications to assess the academic performance

of the students, such as the Lower Secondary Assessment or *Penilaian Menengah Rendah* (PMR), the Malaysia Certificate of Education or *Sijil Pelajaran Malaysia* (SPM), which is equivalent to the General Certificate of Secondary Education (GCSE) in England, and the Malaysian Higher Education Certificate or *Sijil Tinggi Pelajaran Malaysia* (STPM), which is equivalent to a general certificate of education advanced level (GCE 'A' level) programme. In addition, there is a national assessment specifically for the Muslim Education stream, namely, the Malaysian Higher Religious Certificate or *Sijil Tinggi Agama Malaysia* (STAM) which is recognized by the al-Azhar University in Egypt and some other universities in the Arab world. With this religious certificate, the students are eligible to further their tertiary levels at those universities.

The findings of the interviews found that all schools have a systematic academic assessment through monthly tests, half-year examinations and final examinations. As for JAIS schools, the students have to sit for two additional JAIS religious examinations, namely, the Religious Secondary Certificate (SMA) and the Higher Religious Certificate (STA) based on the al-Azhar secondary school syllabus.

For non-academic assessment, most of the schools have implemented moral assessment of their students. However, they did not have a standard measurement instrument for this. Every school has its own criteria to measure their students' behaviour (*akhlāk*). It seems that it is up to the school whether or not to assess student behaviour. Some schools assessed their students based on

their leadership qualities and their involvement in extra-curricular activities. While in another school they used a diagnostic test⁵⁵ by a student counsellor to examine the students' behaviour, problems, interests and talents (H/S/F1). To acknowledge those students with excellent conduct, a number of respondents said that they gave them a special reward, namely, "Principal's Special Reward" at the end of the year. By doing this, it is hoped to encourage other students to emulate the recognized students as model.

Some schools did not take their students' behaviour into any consideration as part of the overall student performance. They gave their reason for this by saying that "it is hard to assess non-academic performance" (D/S/M1, D/S/F1). One respondent stated that 'non-academic (performance) is hard to assess but we have the student's record of indiscipline. In SMKA, the level of indiscipline is very low' (D/S/M1). In the same tone, when a JAIS education officer was asked the question of the implementation of behaviour assessment, he said "In terms of (behaviour) assessment, we are still trying to determine the acknowledged technique. For me, it is not so critical to issue a certificate or any form of recognition ..." (O/J1). These responses show that the respondents felt that assessing student behaviour was not necessary. Thus, their attitude toward it was not as serious as their attitude towards their academic assessment of the student.

⁵⁵ This test is an aid for learning and was designed to discover an individual pupil's strengths and weaknesses in a particular subject area (Lawton and Gordon 1996: 88).

Regarding the same matter, an open question was included in the questionnaire to seek the respondent's opinion on how to improve the assessment technique. A significant number of them believed that assessment could be improved by teachers adopting a consistent observation of student behaviour throughout the year. At the same time, one respondent suggested that the assessment behaviour of students should be included in the overall score of student performance. This step could make the students pay attention to their non-academic performance as well as to the regular academic examinations.

In conclusion, behaviour assessment was not considered as necessary as academic assessment and it was up to the school leadership whether or not to implement it. Nevertheless, all the respondents agreed that good conduct is as important as academic achievement, and all schools have made attempts to produce a good personality as required by Islam.

Problems

When the SMKA respondents were asked about their views on the problems they have encountered in teaching the Islamic Education in their schools, all of them have responded positively. All were satisfied with their teachers' abilities and experiences. One female headteacher from SMKA school expressed her view of Islamic Education teachers in her school as follows:

The majority of the teachers are great. They are excellent and skilful. (Some of them) are examiners or on the panel for setting exam questions, and they are always invited to give talks at other schools. The teachers have positive attitudes and are hard-working (H/S/F 1).

In addition, another headteacher felt that experienced and competent teachers contributed to the success of Islamic Education in his school 'these factors make us excellent, particularly in Islamic Education'. (H/S/M2)

As for the JAIS respondents, more than half of them said that they had encountered the problem of incompetent teachers in their schools. This was due to some of them being untrained and non-option teachers assigned to teach subjects which were not their specialization. Thus these teachers could not teach effectively as they did not have the knowledge and skills to teach the subjects. This inadvertently affects the quality of teaching in the classroom. As well as, one of them mentioned the problem of teacher appointment in that about 40% of them were temporary teachers (H/J/M2). Such a category of teacher is always coming and going. As a result, this affects the effectiveness of teaching-learning in schools. This phenomenon was acknowledged by the JAIS education officer:

As for temporary teachers they are always trying to look for a better job. This will affect the quality (of teaching) because the new teachers have no experience compared to the trained and permanent teacher. Only about 40% of our teachers are permanent and we always hearing about unsatisfactory feeling among the students (regarding this problem). This problem is critical. (O/J1)

Also, two of the respondents pointed out the problem of the implementation of two syllabuses, namely the ICSS and the al-Azhar syllabus in their schools. To accommodate both syllabuses, the actual time for an ICSS Education has to be reduced from six hours to four hours per week. Therefore, the teachers cannot cover the entire syllabus as required (H/J/F2). In addition, one female

headteacher from JAIS school expressed her disappointment on a number of factors, in particular the lack of cooperation of teachers, insufficient facilities, inadequate teaching equipment and lack of reference material for Islamic Education subjects.

Another problem that was pointed out by a deputy headteacher from a SMKA school was exam-oriented pressure. She said 'Whenever the examination results are released, every school is keen to compare with other schools as also is the society, thus, this phenomenon indirectly pushes the schools to focus on academic performance' (D/S/F1). Similarly, a great emphasis on public examinations results by education authorities and schools has led to teaching being mainly geared towards passing examinations. As a result, parents are very concerned about their children's grades and scores. National examinations are often used as a yardstick for the effectiveness of schools. For this reason, learning is very much directed towards preparing students for examinations, and human development is often sacrificed since this is not considered in the overall marks.

The weakness in the dissemination of curricular changes was also seen as another constraint, especially by JAIS school administrations. A number of headteachers from JAIS complained that sometimes their teachers failed to attend the courses organised by the State Education Department regarding curricular changes because the organiser had failed to inform their schools. Perhaps this communication breakdown occurred because JAIS schools were under a different education authority. The Ministry of Education disseminates any curricular

changes through the cascade system, yet the process of dissemination was not progressing smoothly due to looping between the stages which affects the end product of the system (Ministry of Education, Malaysia 2001b).

Regarding the students, all of the respondents from the SMKA and the JAIS schools expressed their satisfaction with their students saying they did not face major problems with them. The students at the Muslim religious schools had been selected and had good academic achievements.

From the findings, there are significant differences between the SMKA and JAIS respondents regarding the quality of teachers as well as the facilities in schools such as teaching equipment and reference materials for the teaching-learning of Islamic Education. As mentioned in the results of the quantitative data in the previous chapter, all teachers in the SMKA are trained and qualified, whereas quite a big number of the JAIS teachers are untrained and temporary. Moreover, SMKA schools which are under the Ministry of Education are sufficiently equipped with modern facilities unlike JAIS schools under the State Government of Selangor.

Improvement in Teaching Islamic Education

The findings from the interviews show that the schools have made various efforts to improve the teaching-learning of Islamic Education. Half of the interviewed headteachers and deputy headteachers had given special attention to their staff development. Some of them had organised in-house training to improve the

teaching-learning methods especially among the new teachers. Above all, JAIS schools leaderships felt that their untrained and inexperienced teachers should undergo teaching courses to enhance their skills and knowledge.

Some of the respondents had encouraged their teachers to participate in the courses, seminars and workshops organised by the State Education Department or Ministry of Education. However, one respondent from the SMKA expressed his uneasiness regarding attending the courses:

The teachers are often requested to attend courses, so the classrooms become out of control especially when this involves involved four-six teachers attending all together at the end of the year when we have (final) examinations (D/S/M1).

Many of the respondents had urged their teachers to develop their skills in teaching-learning methods. They had provided various teaching facilities in their schools such as a LCD projector, computer and audio-video room. Another remarkable improvement made by one headteacher in her school was introducing benchmarking⁵⁶ by making comparison with other schools' best practices in Islamic Education. She explained that 'every year, after the examination results were released, we visited the outstanding school to do benchmarking' (H/S/F1).

In terms of student development, one JAIS headteacher said that he had brought about several reforms in his school to enhance the student's personalities. Firstly, he set up a school *da`wah* body. Secondly, he required all the students to attend

⁵⁶ Benchmarking is a standard of example or a point of reference for making comparisons.

afternoon (*zohr*) prayer at school congregationally. Finally, he encouraged the students to memorize the Qur'ān. When he was asked about the effects of these reforms on his students, he said 'a lot of effects particularly in moulding their *akhlāk*. When the students meet visitors for instance, they give *salām* (Islamic salutation); as well there is an improvement in their way of speaking and behaviour' (H/J/M1).

Several reforms were also carried out by the Department of Islamic and Moral Education in the Ministry of Education to improve Islamic Education curriculum and teaching in a period of three years (2000-2003). According to the interviewed officer, among these were re-writing the textbooks, and updating other supporting documents such as the book of teaching plan and the teacher's worksheet. The department also reviewed the content of the Islamic Education curriculum to fulfil student needs. Also, the department was updating the curriculum material and disseminating it in printed and electronic forms (O/M1). The aim of the reform was to reframe and realign the present curriculum to present and future needs.

As well, the department was preparing to implement the smart learning approach in all Islamic Education subjects in the coming years. When an educational officer was asked about the impact of these reforms on the achievement of students, he said: 'they are still new, we introduced them last year and they have only been implemented this year. Nevertheless, we can see the impact at the early level' (O/M1).

The department also conducted benchmarking with other local and overseas schools. Every year, the department has conducted a benchmark for the teaching and learning processes with overseas' best practices in order to achieve a world-class education and a centre of academic excellence particularly in the region.

As for the JAIS officer, his focus was to get the ISO⁵⁷ 9001: 2000 recognition for all secondary schools under the Selangor Muslim religious Department. Basically, ISO is a quality assurance system that provides a unique framework for any organisation to determine customer satisfaction that is internationally recognised and can be independently assessed and certified (Ariff 2003). The system is regarded as one of the approaches towards achieving best practices in teaching and learning. In adopting this system, any educational institution can certify that its teaching and learning processes have a creditable standard and quality. When commenting on this system the officer revealed that:

ISO puts emphasis on customer satisfaction and reducing customer complaint. Are the customers satisfied when they send their children to these schools in terms of moral behaviour and academic standards? As well as in the school context, are the teachers well prepared when they enter the classrooms? ...all of them contribute to excellence (O/J1).

The findings show that the education authorities of both types of school have taken considerable steps to improve the quality of their schools, particularly in teaching and learning by the adoption of quality assurance, namely benchmarking and the ISO Quality System.

⁵⁷ International Standardisation Organisation

Suggestions

At the end of the interview sessions, all the respondents were asked for their suggestions to improve the implementation of Islamic Education in schools. A number of them suggested that teachers should enhance teaching techniques and teaching skills to use contemporary teaching methods.

One headteacher has highlighted the lack of inspection by education inspectors regarding the aspect of practice of the Islamic Education curriculum in school; he suggested that:

Inspection by school administrators, the Education Department and the Curriculum Centre is needed from time to time. We only assess (students) in terms of examination, but in terms of practice we don't have any inspection. As a result, the emphasis (of the school) is imbalanced between content and practice (H/S/M1).

However, as far as school inspection is concerned, the education authority has allocated a full-time school inspector in every state who is responsible for primary and secondary schools. The inspectorate focuses on the quality of teaching and learning, and the standards and effectiveness of school management. In addition, monitoring and evaluation are carried out by various divisions within the Ministry of Education i.e. the Federal Inspectorate, the Examination Syndicate, the Curriculum Development Centre, the School Division, the Teacher Education Division, the Textbook Division and the Education Planning and Research Division. Perhaps this view shows the unhappy feeling of respondents about the scope of inspection which possibly does emphasise the practical aspects of educating the whole person in the schools.

As mentioned previously concerning the problems of incompetent teachers at the JAIS schools, some JAIS respondents expressed their concern about the teacher's competency. They suggested that the religious department should organise more courses for untrained teachers as well as providing in-house training.

One female headteacher from JAIS school had a few suggestions as follows:

The temporary and untrained teachers should be given exposure (in teaching and learning). JAIS has given us less exposure ... no strategy... and no assistance at all. The school has to take their own effort to plan the strategies to upgrade the student performance... there should be coordination (H/J/F1).

By the same token, the respondents in the questionnaire pointed out the need for training for the teachers to enhance their knowledge and skills in teaching and learning practice. The respondents suggested that the educational authority should organise more courses for teachers for that purpose. Likewise, one respondent suggested that there should be courses for teachers focusing on the explanation of the Integrated Curriculum for the Secondary School. Interestingly, both respondents from the SMKA and JAIS schools felt that teachers should do more practical exercises by teaching practical *'ibādah* (worship), like *ṣolah* (prayer) and *ḥajj* (pilgrimage to Makkah). In addition, they felt that teaching materials, textbooks and teaching equipment should be upgraded especially in JAIS schools. Finally, they believed that all parties especially parents should give full cooperation to make the implementation of an Integrated Islamic Education (IIE) successful.

A number of suggestions have been highlighted during the interviews and in the questionnaires ranging from teacher training, the enhancing of teaching techniques in particular practical exercises, the improving of teaching materials, and the need for full cooperation from all parties especially parents to improve the implementation of an IIE in the schools.

Summary

This chapter presented the results of the qualitative data from interviews and open questions in the questionnaire collected during the fieldwork research. The presentation of the results has highlighted the integrated concept of Islamic Education, its meaning and its process of integration in the Islamic Education curriculum. The chapter also presented the goals of teaching the Islamic Education, and the importance of the Islamic Education in the curriculum from the respondents' perspectives.

In presenting the results, the issues of the implementation of the Islamic Education curriculum have also been incorporated, as well as the process of the curriculum's implementation in schools. Other aspects of teaching practices such as teaching techniques used in Islamic Education and assessment measures employed in Islamic Education subjects were also discussed in this chapter. Finally, the views of the respondents on the problems of implementing Islamic Education in their schools, as well as their suggestions for improving the teaching of Islamic Education were included in the chapter.

In the next chapter, the results from these interviews will be incorporated with the questionnaire data, in order to discuss the overall issues that are raised in the implementation of the Integrated Islamic Education curriculum in the Muslim religious secondary schools in Selangor.

CHAPTER EIGHT

DISCUSSION OF THE FINDINGS

Introduction

The main focus of this chapter is to present a discussion of the significant findings in the present study based on the data presented in chapter 6 and chapter 7. The discussion will follow in accordance with the research questions and will be integrated with current theories, researches and practices. For that purpose, both quantitative and qualitative data will be summoned to answer the questions of the study.

Synopsis of the Survey

The survey in this study aims to investigate the important elements in the Islamic Education curriculum, which mainly revolve around the integrated concept of Islamic Education and its implementation in schools. It deals with the following subjects (as previously stated in chapter 5):

1. Teachers' views on the integrated concept of Islamic Education.
2. Teachers' level of knowledge of the Integrated Islamic Education.
3. The attitudes of Islamic Education teachers and their schools' leadership towards the Integrated Islamic Education.
4. The compatibility between the integrated concept of Islamic Education with the objectives of schools.
5. The achievement of the implementation of the Integrated Islamic Education and its objectives.

6. Teachers' perception of the elements of integration in Islamic Education curriculum and its components in teaching the Islamic Education Curriculum.
7. The teaching and assessment techniques used in the teaching of the Islamic Education.
8. The problems faced in the teaching of the Islamic Education in schools.

To gather the relevant data, the present study has employed both quantitative and qualitative methods. The respondents' profiles in this study are made up of teachers, school administrators and educational policy makers. For the questionnaire, the respondents came from twenty-seven National Muslim religious Secondary Schools (SMKA) and Selangor Muslim religious Secondary Schools (JAIS). The total number of respondents involved in this study is 171 made up of 48 males and 123 females. The respondents had a variety of teaching experience where more than half of them (51.8%) had 3-10 years of teaching experience and a considerable number of them (35.7%) had been teaching for 11-20 years.

The interviews involved twelve headteachers and the deputy headteachers from SMKA and JAIS Muslim religious schools. Two interviews were also conducted with the Director of the Curriculum Unit in the Department of Islamic and Moral Education (JAPIM) and the Director of the Islamic Education Division in the Selangor Muslim religious Department (JAIS). In terms of gender, four of the

respondents were females and ten were males. The majority of them had had 1-5 years work experience at their present workplaces.

To address the subjects of study, eight research questions were formulated. The questions are derived directly from the research problem, which give a clear indication of the investigated subjects and imply the methods that were used. The present study seeks to answer the following questions (as previously outlined in chapter 5):

- Q1. What is the knowledge level of Islamic Education teachers on the integrated concept of Islamic Education?
- Q2. What are the perceptions of Islamic Education teachers of the concept of the Integrated Islamic Education (IIE), its elements and components in the ICSS Islamic Education curriculum?
- Q3. What are the Islamic Education teachers' perceptions of the overall achievement of the implementation of the Integrated Islamic Education and the achievement of the Islamic Education objectives in ICSS?
- Q4. What is the attitude of Islamic Education teachers and their schools' leadership towards the Integrated Islamic Education?
- Q5. Are the schools objectives compatible with the integrated concept of Islamic Education?
- Q6. Do the teachers use a variety of techniques in teaching Islamic Education and what are the techniques used in teaching Islamic Education?

- Q7. Do Islamic Education teachers use different assessment techniques for evaluating student performance and what are the assessment methods used?
- Q8. What are the problems that could hinder the effectiveness of the teaching-learning of Islamic Education?

Discussions of the Major Findings

The major findings of the study are discussed below according to the questions of the study:

1. Knowledge of the Integrated Islamic Education

The knowledge and understanding of teachers of the educational concept of the practised educational system is critical because it underlies his or her actions. It also affects the way how teachers perceive and behave. In other words, the teacher's knowledge may, to some extent, be absorbed and integrated into their practical knowledge. It is important, therefore, to determine the level of knowledge of teachers on the subject of study, namely, the Integrated Islamic Education (IIE).

The findings in the present study showed that less than half of the respondents (37%) indicated that they had a high or very high knowledge on IIE. Slightly more than half of the respondents indicated that they had an average knowledge on IIE. What this suggests is that majority of Islamic Education teachers have an average level of understanding of the Integrated Islamic Education or, in other

words, the Islamic Education teachers have less than adequate knowledge of the Integrated Islamic Education.

The present findings are in agreement with Zawawi (1996: 52), who advocated that the implemented concepts of Integrated Education and the Islamisation of knowledge in ICSS are still not well understood by many curriculum implementers such as school administrators and supervisors as well as teachers. This finding shows that there had not been much improvement in terms of teachers' knowledge of IIE in the seven years between Zawawi's research and the researcher's. Therefore, what is in question here is the effectiveness of teacher training and the in-service courses run at different levels in enhancing teachers' understanding of IIE.

The implication of insufficient knowledge of the teachers on the concept, therefore, might affect their efficiency to carry out the teaching and learning activities as required by the Islamic Education Curriculum. In fact, an understanding of IIE is essential to achieve the spirit of the National Philosophy of Education and in particular the objectives of the implementation of the integrated curriculum in schools. This is addressed by Habsah (2000: viii), who argued that teachers' understanding of the concept of the integrated education is important because it will affect their teaching-learning processes in the classroom.

The findings also revealed there to be significant difference between those attending and not attending courses on Integrated Islamic Education, as well between those who have and who do not have any teaching qualification regarding their level of knowledge as shown in quantitative data in chapter seven. This finding is consistent with that of Habsah (2000: viii), who found that there is a significant difference regarding teachers' level of understanding about the aspects of integration in KBSM (Integrated Curriculum for the Secondary School) between teachers who have gone through in-service courses on KBSM and those who have not.

In short, the analysis found that the majority of Islamic Education teachers still have an average level of knowledge of the Integrated Islamic Education. The findings also suggested that their level of knowledge of the Integrated Islamic Education is significantly contributed by their attending courses and having pre-service teacher training. In other words, this suggests that attending courses and having a teaching qualification are two major contributions to the level of knowledge of the Integrated Islamic Education.

2. The Integrated Concept of Islamic Education

One of the objectives of the present study is to examine the perception of Islamic Education teachers of the integrated concept of the Islamic Education curriculum which it involves the elements and process of integration in the Islamic Education curriculum. In addition, the study also seeks to learn about the usage of the integration approach by Islamic Education teachers.

Therefore, three sub-research questions were designed to get respondents' views on the above research questions. They are as follows:

- a. What are the elements of integration in the curriculum according to Islamic Education teachers?
- b. What are the processes of integration according to Islamic Education teachers?
- c. Do the Islamic Education teachers use the integrated approach in their teaching?

Regarding the elements of integration in the curriculum, the findings show that the significant majority of respondents are in agreement, in different degrees, that the components of integration in the curriculum consist of:

- i. Unity of Knowledge;
- ii. Mental Development;
- iii. Physical Development;
- iv. Spiritual Development, and
- v. Emotional Development.

This result is in line with the theoretical considerations of the Integrated Education as prescribed in the Malaysian National Education Philosophy, in which all human potential should be developed in harmony with other potential including mental, physical, spiritual and emotional aspects. Al-Afendi (1980: 18) also argued that, among the distinctive features of the Islamic Education curricula, is its focused attention on the spiritual and material needs of the

individual. In addition, he argues that, besides the inculcation of faith in the minds and hearts of the younger generation, the Islamic curricula also aim at the constant acquisition of knowledge, the combination of knowledge and work, faith and morality, and the practice of theory in life.

This is also in agreement with Fan (2004: 1) who argued that the concept of integrated education emphasises methods which concentrate on viewing the student as a whole person, and every part of the individual - mind, body, emotion and spirit - should be integrated and developed at the same time. However, Fan's concept of an integrated education is lacking in integrating faith as a main element in the educational process. The Islamic concept of an integrated education is built on the principle of the unity of knowledge with its central foundation being belief in God (*īmān*).

In examining the views of Islamic Education teachers in the process of integration in teaching-learning activities, the findings show that almost all respondents had agreement in varying degrees on the following matters:

- i. the incorporation of values;
- ii. the inculcation of knowledge, skill and values;
- iii. the incorporation of intellectual, emotional, spiritual and physical aspects;
- iv. the integration of religious and non-religious subjects, and
- v. the teaching of different subjects within an Islamic framework.

This result is supported by Rahman (1980: 95), who argues that among the main characteristics of the Islamic Educational system are the imparting of knowledge, and spiritual and moral values, as well as developing the natural talents and personal skills of each student. Similarly, the findings of the interviews seem to indicate the same results, where the interviewees defined the meaning of the Integrated Education as the integration of skill, intellect, spiritual and physical aspects, the incorporating of religious as well as non religious subjects, and the teaching of academic subjects from an Islamic perspective into the curriculum.

Regarding the question of using the integrated approach in teaching, the findings suggest that a significant majority of Islamic Education teachers used an integrated approach in their teaching. This is consistent with the findings of the positive attitude demonstrated by the teachers on the importance of the Integrated Islamic Education. This shows that teachers have translated their belief on Integrated Islamic Education into action.

The findings of this survey also indicate that there is steady improvement in using the integrated approach among Islamic Education teachers, where the number of teachers using this approach had increased in the year of this study (in 2003) compared to previous years. This improvement is possibly contributed to the continual efforts made by schools through regular in-service trainings and school supervision of the teaching and learning process in the classroom, as highlighted by a number of respondents during the interviews. As a result, the

awareness of teachers concerning the Integrated Islamic Education increases from time to time.

The result of the present study also reveals that trained teachers are more likely to use the integrated approach in teaching than untrained teachers. This suggests that the teachers who took pre-service teaching courses have more potential to adapt the integrated approach in their teaching. Again, this finding shows that attendance at pre-service teaching courses helps teachers to adopt the integrated approach in their teaching-learning activities.

The present study also attempts to discover the opinion of Islamic Education teachers on the compatibility of schools' objectives with the Integrated Islamic Education concept. Examination of this research question is important to determine whether or not the Muslim religious schools' objectives correspond to the integrated concept of Islamic Education.

The findings suggest that a significant majority of Islamic Education teachers believed that their schools' objectives to be in harmony with the Integrated Islamic Education Concept. At the same time, the respondents also acknowledged that the National Education Philosophy is compatible with the Integrated Islamic Education Concept. In this case, Tajul Ariffin (1998: 12) also has a similar view, in which he argues that the scope of Islamic Education in ICSS is closely related to the statement of the National Education Philosophy which aimed at developing balanced persons, good members of society as well as good citizens.

A similar conclusion also can be drawn from the motto and vision of the schools. For instance, one SMKA school reiterates its motto as “Glorious in this World and Blissful in the Hereafter”, implying the holistic emphasis of the school to produce excellence, mentally and morally. In similar vein, one JAIS school articulates its mission as “Towards excellence with the balance of worldly and unworldly knowledge in order to produce an *al-insān al-kāmil*”¹. These statements show schools to be aligned with the essential elements of an integrated education as underpinned by the National Education Philosophy.

In addition, the findings from the interviews support a similar result, but a few of them have doubts regarding the aspect of implementation. For example, one headteacher addressed the issue by saying: “Nowadays, (the integration aspect in the national curriculum) is better (than the old curriculum). The (education) system is good and the (education) policy is good but (the question is) about their implementation”. From this statement, it is apparent that there is disparity between policy and the practice in schools.

To sum up, the above discussion clearly shows that the respondents agreed that the components of an integrated concept of Islamic Education comprise the unity of knowledge, and the mental, physical, spiritual, and emotional development. In terms of the integration process in teaching-learning, they agreed that this involves the incorporating of values, the inculcating of knowledge, skill and

¹*Al-insān al-kāmil* means the Universal or Perfect Man/Woman (see al-Attas 1990: 33 and Glassé 2002: 216).

values, the incorporating of intellectual, emotional, spiritual and physical aspects, the integrating of religious and non-religious subjects, and the teaching of various subjects within an Islamic perspective. The findings also show that the large majority of Islamic Education teachers used an integrated approach in their teaching. Moreover, the number of teachers using this approach had increased from the previous years. Finally, the study suggests that the Muslim religious schools' objectives are compatible with the integrated concept of Islamic Education.

3. Achievement

The present study also seeks to know the views of the respondents on the overall achievement of the implementation of the Integrated Islamic Education in schools and the achievement of Islamic Education objectives. This, therefore, will reveal the level of satisfaction of the teachers on the implementation of Integrated Islamic Education in schools.

The findings of the present study showed that a large majority of teachers were satisfied with the overall achievement of the implementation of the Integrated Islamic Education in schools. For the achievement of Islamic Education objectives, the study found that more than 70% of teachers believed that all the objectives of the Islamic Education curriculum had been either successfully or very successfully fulfilled. In other words, the Islamic Education teachers were highly satisfied with the overall achievement of Islamic Education in schools and

believed that the teaching of Islamic Education successfully meets the objectives of the Islamic Education curriculum.

This positive result probably reflects the continuous efforts made by teachers, schools, and the Ministry of Education to improve teaching-learning as well as the curriculum in schools. This can also be related to the 10 years' education development (2001-2010) plan of the Ministry of Education, Malaysia (2001c: 12), in which the Ministry of Education attempted to raise the quality of education and improve the level of efficiency and effectiveness of education management. In addition, JAPIM in particular has introduced several improvements in teaching and learning Islamic Education subjects in schools including the rewriting of textbooks in line with the new needs and the changes in the educational field, especially in the content-knowledge and in the pedagogical area.

However, in contrast to the findings, a study by Shamshuddin (1990) found that the achievement of Islamic Education objectives in the Ungku Omar Polytechnic was unsatisfactory and the overall achievement of the students was 57% in the cognitive aspect, 37% in the affective aspect and 53% in the psychomotor aspect. There are several possible reasons for the contrast result. Firstly, it is probably due to the fact that Shamshuddin's study was conducted just a year after the introduction of the Integrated Curriculum for the Secondary School (ICSS) in which many aspects of the curriculum were not well understood and implemented.

Secondly, it may be due to the different backgrounds of the schools. The previous study was carried out at the non-Muslim religious schools in which the emphasis on the Islamic Education could have been lower than in the Muslim religious schools, whereas the present study was carried out in Muslim religious schools in which Islamic Education is their core business.

Thirdly, another possible factor could be the differing abilities and interests of the students. In the Muslim religious schools, the students were selected from among the best in academic performance. In addition, enrolment in these schools was the choice of parents and the students themselves. A report by the Ministry of Education stated that the demand made by parents to send their children to Muslim religious schools was increasing from year to year. In addition, the environment and extra-curricular activities in the Muslim religious schools appear to be more conducive to fulfilling the objectives of the Islamic Education.

Fourthly, the different results in these two studies probably because the present study was carried out 13 years after the previous study. Therefore, many improvements should have taken place during this period regarding teachers' knowledge of the new curriculum and its teaching and learning changes. In addition, the previous study was conducted at the very beginning of the introduction of ICSS, and we may assume that there were still many shortcomings to be overcome to make the newly introduced curriculum could fulfil its objectives.

This is supported by the statement of one interviewee (H/J/M2) who applauded the healthy environment of the Muslim religious schools and the significant effects of extra- curricular activities in shaping personality. He further stated that this situation was lacking in non-religious schools or in national secondary schools:

In terms of a student's personality, JAIS schools (religious schools) have less disciplinary problems compared to national schools ... This is because we initiate extra activities like *qiyāmullail* (night prayers), seminars, educational motivation, religious talks and *'amal Islāmī* (special Muslim activities) (H/J/M2).

With regard to the above discussion, we may conclude that the Islamic Education teachers were satisfied with the achievement of the overall implementation of the Islamic Education. Furthermore, they believed that the Islamic Education objectives as determined by Ministry of Education have been successfully accomplished.

4. Attitude towards the Integrated Islamic Education (IIE)

The present study also investigates the attitude of Islamic Education teachers and school managements towards the implementation of the Integrated Islamic Education in schools. The findings showed that almost all of the participants who filled in the questionnaire agreed, in varying degree, to the statements on the importance of the Integrated Islamic Education. Eighty-four percent of the teachers perceived that their schools' leaderships were highly committed/committed to implementing the Integrated Islamic Education in schools. This meant that the Islamic Education teachers believed that their

schools' headteachers had demonstrated their commitment to make the teaching and learning of Islamic Education successful in schools.

The findings suggested that all parties in schools are in agreement on the significant role of the Integrated Islamic Education in the national curriculum. The reasons for the agreement of Islamic Education teachers on the importance of Islamic Education in the national curriculum could be due to several reasons. First, Islamic Education subjects contribute to producing competent students with a positive attitude as well as possibly eliminating negative perceptions of Islam. This reason relates to the views of the respondents in the interviews who believed that teaching Islamic Education is necessary to shape student moral behaviour. In addition, another respondent (H/S/M1) said that the introduction of an integrated concept of Islamic Education in schools has contributed to reducing some misunderstandings held towards Islam. Thus, the importance of Islamic Education as perceived by the respondents probably affirms the inclusion of the Islamic Education subject in the mainstream education system as compulsory and core.

Another reason behind the positive attitude of the respondents on the importance of Integrated Islamic Education seems to be contributed by the emphasis of Islam itself on the importance of knowledge for the worldly life as well as for life in the hereafter. This remarkable consideration can be traced back to the very first revelation of the Qur'anic verses which commands the believers to read (*iqra'*). In addition, Muslims perceive that a knowledge regarding *fard 'ain* (fundamental

obligation) and *fard kifāyah* (collective obligation) is essential to one's life. This understanding, in fact, is in line with the concept of the Integrated Islamic Education which is implemented in the national educational curriculum. Similarly, the commitment of the schools' leaderships towards the Integrated Islamic Education as perceived by the Islamic Education teachers may also be due to the emphasis on Islam and the belief of Muslims in the considerable importance of holistic and integrated knowledge.

In conclusion, the positive attitude of teachers and the commitment of the headteachers as the leading professionals who provide vision, leadership and direction in the school, are the important elements to ensure a high standard of education for the students. Therefore, the findings suggested that the positive attitude and the commitment demonstrated by both teachers and headteachers could result in the Integrated Islamic Education fulfilling its objectives.

5. Teaching Technique

The present study also examines the techniques used by teachers in teaching Islamic Education. The study seeks to answer two sub-questions in this context:

- a. What is the range of teaching techniques used by Islamic Education teachers?
- b. Do Islamic Education teachers use a variety of teaching methods?

These are important questions to be answered in order to find out the appropriate teaching methods applied by the teachers to accomplish the Integrated Islamic Education objectives.

The results showed that the most favoured teaching techniques in the classroom were discussion, question and answer, memorisation, problem solving and a practical approach. It is interesting to note that the other teaching techniques that also got a high response from the respondents were lectures and simulation. It is apparent from these results that the teachers believed that the combination of different teaching techniques is the best approach in the teaching Islamic Education.

This is reaffirmed by the results of the study which showed that the vast majority of them used a variety of teaching techniques. This is consistent with similar research carried out by the Malaysia Federal School Inspectorate (1987) which showed that most religious teachers in ordinary secondary schools used different teaching techniques, such as deduction, induction, lecturing, story-telling methods and reading textbooks.

In contrast to this finding, a study by Halim (2000), investigating students' perception of their teachers' teaching effectiveness on the subject of *Akhlāq*, found that many teachers were still unable to use or adopt the various types of teaching method suggested in the teaching manual. A reason behind this contradictory result is probably due to the different views being held of the

students and teachers; the former study examined the student's perception, whereas the present study attempts to seek teachers' own opinion on their practice. This finding suggests that there might be inconsistency between teachers' perceptions and their actual practice in the classroom as perceived by the students.

Even though the respondents indicated that they used a variety of teaching methods, however, the findings of the present study and other studies indicated that the Islamic Education teachers prefer to use traditional teaching techniques rather than modern technological tools. This is consistent with a research carried out by Hatifah (2000) which showed that teachers still employed traditional teaching methods. She also found that traditional methods such as textbook and blackboard are still common teaching aids used by Islamic Education teachers. Again, a study on the level of the utilisation of the school resource centre among Islamic Education Teachers by Asmawati (1993) hinted at similar results, revealing that teachers prefer to use textbooks, reference books and chalkboard, and the extensive use of audio and audio-visual materials was still not very popular. This could be due to several reasons such as insufficient facilities available in classrooms for teachers to use the resource materials, lack of time to prepare and use the materials and teachers' attitude and belief that the traditional methods are sufficient for successful teaching and learning process.

The finding of the study showing the preference of Islamic Education teachers to employ traditional teaching techniques will possibly have an adverse affect on the

implementation of the government's "smart school" concept in all schools by 2010. This concept, among other things, emphasises the employment of new teaching styles and techniques.

In addition, the findings from the qualitative data similarly revealed that almost all the headteachers involved in the study are promoting a range of teaching approaches to improve students' learning. For instance, one headteacher from JAIS school (H/J/M2) is setting up a media room equipped with modern teaching equipment to facilitate teaching activities. However, he expressed his disappointment about the poor utilisation of this equipment by the teachers.

There are several literatures related to the discussion which underline the importance of using multiple teaching approaches to meet different abilities. For example, Adnan (1995: 426) pointed out that a variety of teaching techniques is essential to boost student interest and retention. In addition, he found that most teachers believed that teaching methods could raise interest, and they needed to vary their teaching methods. Likewise, McBer (2000: 12) reported that an effective teacher employs a variety of teaching strategies and techniques to engage pupils and keep them on task.

6. Assessment Methods

Assessment in learning is an integral component of the teaching and learning process. It is one of the vital educational tools for promoting learning. Its influence on the teaching and learning process makes it a crucial component of

school improvement. And assessment is one of the important elements in recording the overall achievements of individual pupils, including their academic and non academic performance.

The present study seeks to examine the range of assessment methods used by Islamic Education teachers to evaluate their students' performance and attainment. Therefore, three sub-questions have been formulated as follows:

- a. What are the assessment methods used by Islamic Education teachers in teaching Islamic Education?
- b. Do Islamic Education teachers use a variety of techniques in their assessment of the students?
- c. Do Islamic Education teachers assess their students' behaviour?

The findings from the quantitative data results showed that a significant majority of the respondents employed written and oral tests, while a fewer number of them employed the observation method for student assessment. The findings also indicated that Islamic Education teachers are using a combination of assessment methods, and that they prefer to use conventional methods such as written and oral tests.

Employing a range of assessment methods and techniques is important for effective teachers to monitor their student's understanding of lessons and work as argued by McBer (2000: 15). Also, effective teachers encourage pupils to judge the success of their own work and to set themselves targets for improvement.

In terms of behavioural assessment, the results of the present study indicated that while not all teachers assess their students' behavioural development, a significant majority of them do. This finding probably reflects the attitude of a few teachers, namely, that behavioural performance is less important than academic performance. Other possible reasons may be the lack of schools' recognition of behavioural excellence in an overall recognition of students' performance, as well as no standard policy related to behavioural assessment in school.

7. Problems

The study also aimed to examine the problems in the implementation of the Islamic Education in a school context. The findings reveal that a significant number of the respondents viewed that a lack of cooperation of school leaderships and an undesirable school environment are two main problems they face in making the teaching successful. These are the two major problems indicated by the teachers, and they need to be scrutinized in order to make the teaching process of Islamic Education successful.

In addition, the school administrators indicated other problems such as inadequately-trained teachers, lack of inspection, and examination pressure. The majority of JAIS school administrators indicated that they had encountered problems from the lack of professionally trained and incompetent teachers in their schools. This was because the particular teachers had never received any professional teacher training, and also because of the non-option teachers who

are assigned to teach subjects that are not their specializations. The JAIS schools also encountered a large number of temporary teachers, their number being nearly half of the total teacher population.

In terms of the syllabus, the headteachers in JAIS schools also expressed the problem of implementing two syllabuses, namely the al-Azhar syllabus along with the Islamic Education syllabus simultaneously. This has forced the schools to reduce the time allocation for Islamic Education as required by the Ministry of Education and will lead to the inability of the teachers to cover the entire syllabus due to this limitation of time.

The present findings also show that there is a lack of inspection of learning and teaching activities in the classroom, as stated by one headteacher. The same problem was also highlighted in the Report on Learning-Teaching Islamic Education Ministry of Education (Ministry of Education, 1992). This is probably due to the shortage of professional personnel in that specific area. Lack of supervision and inspection of teaching-learning activities in the classroom were among the contributing factors to the low quality of the teaching-learning of Islamic Education in schools, as found by a study of the Ministry of Education Malaysia (1992).

Another problem highlighted in the interviews was the pressure of national examinations. This situation is due to the overemphasis of parents as well as the public on student achievement in national examinations. National examinations

are often used as a yardstick for the effectiveness of schools. Moreover, student selection to higher education is mainly based on examination results. Thus, frequently it is the case the focus and style of learning are very much directed to the achievement of examination results rather than the curricular objectives. This finding is supported by Tajul Ariffin (1998: 34), arguing that over emphasis on examinations will deviate the focus of the students as well as teachers in their teaching planning.

Nevertheless, a considerable majority of the respondents indicated their satisfaction with student interest in Islamic Education subjects. This finding is consistent with Adnan (1995: 461), namely, that most teachers (70%) thought student interest in Islamic Education to be quite high. The reasons for student interest in the subjects are perhaps due to the relevancy of the material to students' lives and the interesting teaching employed by Islamic Education teachers. In addition, the findings from quantitative data showed that a significant majority of the respondents were satisfied with the cooperation of parents, classroom size and adequate teaching aids for Islamic Education.

Based on the above findings, we may conclude that there were a few problems which could hinder the effectiveness of the Islamic Education curriculum. These include lack of commitment of school leadership, an undesirable school environment, and inadequately trained personnel.

Remarks on the Quantitative Results

The results of the quantitative data presented in chapter six are based on the responses of Islamic Education teachers on the different items in the questionnaire. However, there were some surprising elements in these results where most of the analyses apparently show that there were insignificant differences between factors in variables such as gender, age, teaching qualification, category of schools, level of knowledge and attending courses. For instance, one of the findings suggested that there were insignificant differences among Islamic Education teachers on the different aspects of integration in the Islamic Education Curriculum in schools as indicated in the section of elements of integration in the Islamic Education Curriculum in chapter six.

These unanticipated results possibly caused by the attitude of the teachers when answering such questions. This may suggest that they did not give serious thought on the questions before answering them. This shows that they had a lack of seriousness in answering the questions in the survey.

Some of the items in the questionnaire were purposely designed as such to determine the perception of Islamic Education teachers regarding the integrated concept of Islamic Education. Thus, the questions dealt with conceptual understanding of the respondents on the subject which required them to think critically and seriously before stating their answers. So, the 'strange results' as mentioned earlier are perhaps due to the less interest and inadequate understanding among the teachers on the subject-matter. This is in agreement

with the finding of this study that the majority of Islamic Education teachers had less sufficient knowledge on the Integrated Islamic Education.

However, the researcher had tried his best to minimise these problems from the beginning of the study by taking some necessary steps before conducting this survey. For example, the researcher had underlined the importance of this study by stressing to the respondents in the introductory statement in the questionnaire about the need of honest response from the respondent. This appeal was clearly expressed to the respondents in order to get a reliable and valid data for the future improvement of Islamic Education in the country. In addition to that, the respondents were given ample time to give their thought into the questions before they were collected to be analysed.

Summary

Among the fundamental issues of the Integrated Islamic Education based on the findings, this study found an insufficient awareness among Islamic Education teachers concerning the integrated concept of Islamic Education. The lack of a teacher's knowledge of the concept may affect their performance in teaching activities in the classroom because there is a direct relationship between a teacher's knowledge of educational philosophy and the outcome of his/her teachings. How can teachers apply integrated approaches in the classroom if they themselves are not aware of the elements and procedures of integration, as is required of them? Therefore, the knowledge of teachers of the IIE should be enhanced in order to ensure that the holistic aims of Islamic Education are

achieved. Thus the educational authorities at every level, whether federal, state or school, should take initiatives to overcome this shortcoming by providing courses and trainings for teachers. Moreover, the present study found there to be significant difference between those who had attended courses on IIE and those who had not. Teachers who had attended the courses had a greater knowledge of IIE than those who had not attended any such course.

Another pertinent issue found in this study was the lack of competent teachers in the JAIS schools; a significant number of JAIS teachers were untrained and had no teaching qualifications. In addition, there are a significant number of JAIS teachers who were only temporary. This problem was due to the limited permanent teaching posts available at the JAIS schools. Such a factor is likely to affect a teacher's satisfaction and motivation in carrying out their work. As a result, in many JAIS schools the teachers come and go because they will leave teaching when better jobs are available. Thus, there should be initiatives by the JAIS Education Department to provide secure jobs for the teaching staff in order to encourage them to remain in their teaching posts and thus make teaching more efficient.

It is also worth noting that the key challenge to Muslim religious schools nowadays is to provide a learning environment as well as a school management able to fulfil the vision of the 'Smart Schools'. The schools will have to adapt to the new changes in terms of teaching resources, teaching styles and management. However, the crucial issue of the actual readiness of Muslim religious schools for

these changes still remains. The headteachers and teachers as the implementers of smart learning and smart management in schools should therefore be well-equipped in terms of knowledge and skill in using information technology. At the same time, the education department should develop the technological infrastructures in schools to facilitate the Smart School's ideas which will be fully implemented in all schools by 2010.

To sum up, this chapter has presented the discussion of the key findings from the gathered quantitative and qualitative data. The data from the questionnaire are treated as the main source of the discussion. However, other data, especially from the interviews, have been integrated into the analysis to enrich and complement the discussion of the findings. After discussing the findings of the study, therefore, some recommendations and implications of the study will be made in the next chapter. Recommendations to the relevant educational parties will be made, so as to provide possible solutions to educational problems as well as improve the educational practice.

CHAPTER NINE

CONCLUSIONS AND RECOMMENDATIONS

This final chapter mainly comprises the reflections of the study as a whole and seeks to draw some conclusions and recommendations. The aim of the recommendations in this section is to put forward some possible steps and strategies for future improvement of Islamic Education in Malaysia. A number of key findings of the study will be highlighted during the discussion in this concluding section. The section will also point out the limitations of the study and make suggestions for future research and, finally, will close with some concluding remarks.

Conclusions

The present study has attempted to examine the integrated concept of education introduced and implemented in the Malaysian national education system from the late 1980s. The focus of the study was on the effectiveness of the implementation of Islamic Education in Muslim Religious Schools. In order to pursue the above subject-matter, the perceptions of Islamic Education teachers as well as those of Muslim religious schools' leaderships and Islamic Education officers were sought. As the Integrated Curriculum for the Secondary School (ICSS) has adopted an integrated approach across subjects and integration among various sections within Islamic Education subjects, the study also sought to clarify to what extent such characteristics inherent in the ICSS apply in its

objectives, contents, delivery of teaching and learning in the classroom, and in its assessment measurement.

This thesis has been divided into two main parts. The first part dealt with the foundation of the study, including a discussion of the Malaysian education systems, the development of Islamic Education in the Malaysian context and the Islamic Education curriculum in the Integrated Curriculum for the Secondary School (ICSS). Towards the end, this section examined the integrated concept of Islamic Education within an Islamic outlook; this was derived from the Qur'ān and *Sunnah*, with the support of the views of Muslim intellectuals.

The second part dealt with the investigation of the effectiveness of the implementation of the Integrated Islamic Education curriculum in the Muslim religious schools in Selangor. The investigation covers several themes including teachers' knowledge of the integrated concept of Islamic Education, the compatibility of the Malaysian National Education Philosophy and schools' objectives with the integrated concept of Islamic Education, the teaching and learning methods employed by Islamic Education teachers in classrooms, assessment measurements used by Islamic Education teachers and the problems of teaching the Islamic Education. All of these themes were discussed in light of the findings analysed from the quantitative and qualitative data obtained from the questionnaires and interviews.

This particular study is pertinent due to the significant roles of Islamic Education and Muslim religious schools in Malaysian society at the present time. The Islamic Education curriculum in the ICSS was introduced in 1989 and this study was carried out nearly fifteen years after its implementation. Thus it is necessary to assess its effectiveness and problems within this period and revisit its implementation in order to enhance its efficiencies by looking at the changes and developments in the educational field.

The development of Islamic Education in Malaysia clearly shows that Muslim religious schools have evolved from a traditional to a modern form. As a result of this development, the existence of Muslim learning institutions from elementary to tertiary level are recognised, and have been well accepted as one of the important educational streams in Malaysia. Muslim religious schools these days get an overwhelming response from parents wishing to send their children to study there. Statistically, the number of applications to these schools increases every year. In 2004, there was an increase of 5,000 applications for the National Religious Secondary Schools (SMKA) compared to the year before; the total number of applications in 2004 was about 40,000. However, only 9,445 places were available in these schools for new enrolment (Berita Harian 2004, <http://library.kuktem.edu.my>). This indicates that while the Muslim religious schools have become a popular choice of parents for their children to further their studies, the available places in these schools are limited since only twenty-five percent of the applications can be fulfilled. Such a situation means greater effort should be made by all parties, including the government, non-

governmental organisations (NGO) and private sectors, to provide more opportunities for Islamic Education as demanded by parents and to improve some key aspects of educational quality.

Based on the discussions throughout the thesis, this concluding section seeks to sum up several issues and challenges currently facing Islamic Education and Muslim religious schools in Malaysia.

First of all, the quality of education is a crucial issue in the Malaysian education system at a time when the country is moving towards attaining its vision to be a fully developed nation by 2020. Education should be designed to realize the full potential of the individual, with aspiration of developing the nation holistically. It is believed that this agenda could be accomplished by adopting the holistic development of the nation, a development that involves economic progress, social justice, and spiritual, moral and ethical strengths. Thus, the focus of education should be geared towards enhancing qualitative as well quantitative improvements. Previously, the Malaysian government put greater efforts into enhancing the education system, in terms of increasing the number of schools in order to give greater access to education among children from poor families or those from remote areas. Now, the emphasis should also include the development of the quality of education as pronounced by the Malaysian Ministry of Education “to develop a world class quality education system which would be able to realize the full potential of the individual” (Ministry of Education 2004b: 19). In line with the development of ICT, teaching delivery by using modern instructional

technologies particularly information technology should be encouraged to improve the processes of imparting knowledge, skill and evaluation to children. Teachers are the most important agents of teaching and so they should be the first to be developed and retrained in these technological skills, in order to move to the new style of teaching and learning.

According to the Malaysian Ministry of Education's Report in 2004, most of the primary and secondary schools in the country were equipped with computer laboratories and Internet facilities (Ministry of Education, Malaysia 2004b: 11). Contrast to the rapid development involving the national schools, however, the state and private Muslim religious schools are still facing difficulties in providing sufficient computer equipment for their students due to limited funds for this purpose. Thus, it is recommended that the government at federal and state levels, give as much assistance as they can to help these schools to acquire the necessary facilities. This is to ensure that they are not left behind in the rapid advancement of digital technology in the country. This is also important for making the teaching and learning practices in these schools more effective by looking at the fact that the utilization of technologies would encourage constructive learning and make teaching and learning activities in classrooms meaningful (Lowton and Gordon 1996: 212-3).

From the findings of this study, the Islamic Education curriculum would require improvements of the several present shortcomings. The problems of the integration process in curriculum are related to the teaching practices in the

classroom and teachers as the important agents of learning. It was found from headteacher interviews that there is a lack of integration in the curriculum as well as in teaching activities. The curriculum should be integrated such that revealed knowledge (Islamic knowledge) should not be taught separately from current issues and modern sciences. Thus, this requires that clear guidelines for an integration process should be clearly included in the explanation of the syllabus contents provided for all teachers by the Department of Islamic and Moral Education.

In terms of the syllabus contents, the selected topics should be comprehensively discussed and cover all aspects of related discussions. For example, the selected Qur'anic verses or *Ḥadīth* should cover social, economic, political and scientific aspects in addition to Islamic perspectives. Also, students should be exposed to the practice and implementation of Islamic principles in the society through existing Muslim organisations such as Muslim banks, hospitals, universities and Muslim insurances. The Islamic Education curriculum also ought to include a comparative epistemological discussion, especially between Muslim and Western perspectives, in order to provide a wider understanding of contemporary thought and knowledge.

This study found that the teachers faced difficulty in fully integrating all the required aspects into the teaching and learning. This phenomenon is maybe due to a lack of knowledge of the integration processes and a lack of training in curriculum integration. Thus, the educational leaderships at the Ministry of

Education, the Education State Department and schools should make serious efforts to overcome this crucial problem. It was also found that there is still a lack of emphasis on the practical aspects in teaching, whereas many aspects of the Islamic Education require the application of learning to everyday life. For example, learning *ṣolāh* (prayer) and *ḥajj* (pilgrimage to Makkah) really need practical sessions to strengthen students' understanding of these Islamic obligations. Even though some schools practice them, this is still very much dependent on the initiative of the teachers, and there are no clear guidelines that require the teachers to incorporate these practical aspects of subject-matter into their teaching.

As mentioned earlier, in order to make the teaching of Islamic Education effective, teachers as a key player in learning should be well trained in the new pedagogical approaches. To enable Integrated Islamic Education accomplish its aims, teachers should be trained in the know-how and the technique of the integration process, in view of the fact that the inculcation of universal values across the curriculum - as well as integration within various sections in the subjects and integration between other subjects to Islamic Education curriculum - requires new pedagogical orientation. Such an approach would require teachers to convey values in their teaching; as well, the subjects should be connected to broader perspectives wherever and whenever possible. For instance, the creation of the human being which is explained in detail in Qur'anic verses could be related to scientific evidences. Again, for effectiveness of this pedagogical approach teachers need to be trained. In this regard, teacher-training colleges have a vital

part in offering courses on theory of knowledge and comparative studies. Since the fact that a teacher in integrated education should be a model of good personality as well as a facilitator of knowledge, their selection should be a more comprehensive one based on moral excellence as well as high academic achievement.

Another long-standing issue among the state Muslim religious schools' teachers concerns teacher employment. It was found that some headteachers from JAIS schools (Selangor Islamic Religious Department's schools) emphasised their dissatisfaction with the welfare of their teachers. It is due to the fact that nearly half of the teachers are appointed on a basis of being on a contract or temporary. In many instances, the involved teachers felt their jobs were insecure. This may affect their concentration and performance as teachers. Also, the student's learning is regularly disturbed due to coming and going of these temporary teachers throughout the school year.

Thus, there is a pressing need for the state government and the Ministry of Education on behalf of the federal government to resolve this long-standing problem and take more serious initiatives to resolving it. This particular issue is stressed here because 12,683 students in the JAIS secondary religious schools, according to JAIS's Statistics in 2003, are likely involved in this negligence (JAIS 2003). Which means that, if the problem continues, the government is failing to provide competent teachers and a quality education to a significant number of children.

Another problem which is always being addressed by educationists and parents is the problem of examination-orientation in the Malaysian education system. There should be a balanced emphasis at all levels on the students' achievement and attainment in both academic and non-academic excellences. The greater focus on academic achievement is inadequate in developing the whole personality of the students. The pressure on examinations should be minimized since this will affect teaching-learning activities from achieving the holistic objectives of the curriculum. The school headteachers as well as the Islamic Education teachers, must ensure that preparation for national examinations does not overshadow other elements of a student's development. For instance, the present situation in schools shows that all energy is geared towards students who will be sitting for national examinations and sometimes this excludes these particular students from taking part in other teaching activities. In addition, the students put a greater focus on memorizing the text and reviewing the previous examination papers in preparation for them to pass.

This trend may have a negative effect on the development of students' critical thinking and creativity. To ensure the right conditions for cultivating thinking and creative skills, a change is needed in the practical evaluation system. The whole development of the student has to be considered and expanded. Examinations should be part of learning and their purpose should be to diagnose a student's strengths and weaknesses rather than to putting the stress on whether he or she will or will not pass. The Ministry of Education should review the examination policy and its emphasis to bring it into line with the National

Education Philosophy which puts a clear emphasis on the comprehensive development of students ie. the intellectual, physical, emotional and spiritual spheres.

In developing the whole potentials of students, therefore, extra-curricular activities should be made a part of the school curriculum to promote organisational and communication skills, a sense of responsibility and an *esprit de corps* among the Islamic religious school students. This will also help to develop the all-round nature of the graduates, as well as increase the integrity of employees and their competencies in professional skills. The achievement in extra-curricular activities should be recognized and given due acknowledgment along with other academic subjects. As a result, the students will take extra-curricular activities more seriously; such activities are important mechanism for students to translate and realize what they get in the classroom into real life.

Looking at the issue of national integration, there is a need to integrate the study of the different societies and cultures that make up the Malaysian society into the school curriculum to fulfil the national need for strengthening social integration. This move would be worthwhile one to develop students' understanding of the issues related to diversity. With this understanding, students will learn to appreciate the differences and similarities between cultural and religious affiliations. Therefore, with respect to the Malaysian context, it is proposed that the teachings of the main cultures in the society such as Malay, Chinese and Indian should be taught to all students to cultivate a sense of tolerance towards

and respect for others. In addition, religious history and civilization ought to be introduced to all students in secondary schools, regardless of their academic streams like science, art or technical students. This will help to cultivate an attitude of open-mindedness, religious tolerance and social integration in students from different backgrounds.

Contributions of the Study

Many researches and studies have concentrated on the historical development of Islamic Education since the early days of the coming of Islam to Malaysia to the present day. Nevertheless, there is a lack of research focusing on the recent issues and problems of Islamic Education. Therefore, the present study has concentrated on the current development of Islamic Education with a particular focus on the implementation of the Islamic Education curriculum in light of the Integrated Islamic Education concept. The delivery of the Islamic Education curriculum in the classroom is given special focus, especially in the fieldwork carried out by the researcher to get the first-hand information from curriculum implementers i.e. Islamic Education teachers as well as schools administrators and education officers.

This present study also examines the compatibility of the Integrated Islamic Education concept with the present practice of teachers in the classroom. The aim in examining this issue is to find ways to make Islamic Education teaching more successful. This was conducted by considering the essence of the Integrated

Islamic Education Philosophy as a translation of the Malaysia National Philosophy of Education.

The definition of Integrated Islamic Education, its scope and elements is forwarded in the study to give a clear understanding of the Integrated Islamic Education concept. The formulation of a clear concept of Integrated Islamic Education is crucial in order to act as the educational reference and guide for the education policymakers, school leaderships, teachers, parents and students. Clear goals and objectives were spelled out as an educational reference to ensure that the whole educational enterprise is successful in achieving its intended direction. Therefore, those involved in drawing out the policy and designing the curriculum must be aware of this important concept.

Finally, it is timely to assess how successful is the implementation of the Integrated Islamic Education in schools since its introduction in the late 1980s. Also, this study had attempted to come out with the possible resolutions for the weaknesses of Islamic Education curriculum in facing the challenges of the twenty-first century.

Limitations of the Study

The present study employed quantitative and qualitative methods to gather information from teachers, headteachers and educational offices, but excluded students' perceptions. Since this latter is also useful for evaluating teaching effectiveness, it is recommended that future research also examine the students'

perceptions. It would be reasonable to consider surveying students' opinions to ascertain their perceptions and their needs. This would be particularly helpful to get more comprehensive data for analysis. Also, to provide valuable data by which to modify appropriate teaching approaches according to student's need and ability. Additional method of gathering data such as observation is also useful to be employed to get the live data from the reality of classroom setting.

In respect to the population of the study, the survey in this study comprised the Islamic Education teachers from National Religious Schools and State Muslim religious schools in the state of Selangor only. Thus some generalisations may be unjustified for other schools in the country. In order to increase the generalisability, respondents from other states in the country would also need to be included in the future.

The timing of undertaking the field research is also seen as limitation to the study. The fieldwork was carried out at the end of 2003 just before the revised Islamic Education curriculum had been implemented in schools in the 2004 school session. This means that the study had investigated the curriculum implementation before its revision. However, this does not have a significant effect on the present study because the revision does not involve major changes in Islamic Education curriculum since it only related to some further emphases on teaching and learning methods. In addition, the revision will probably take time to be fully implemented.

Another possible limitation is concerned with biases which might have an effect on the data. These include how teachers grade their perceptions on the questionnaire, because some of the questions directly involve their teaching practices in the classroom. Also the potential bias of headteachers in giving information that is related to school administration. Another possible bias is whether the schools being surveyed are representative of other Muslim religious schools throughout other parts of Malaysia. However, the researcher tried to minimize these biases as much as possible by stressing, first the confidentiality of the information to the respondents, and second that the sole purpose of conducting this survey was for the future development of Islamic Education in the country. This reinforced the need for respondents to give honest responses so as to provide reliable and genuine information.

Recommendations of the Study

Findings obtained from the study have some pertinent implications for Islamic Education teachers, school leaderships and the education authority. The recommendations addressed in this section aim at improving the policy as well as the implementation of Islamic Education at all levels. The recommendations discussed are based on pertinent issues ranging from policy matters to practical aspects in the classroom, as highlighted in the discussion of the present study.

1. There is a need to enhance teachers' understanding of the Integrated Islamic Education (IIE), following the findings of this study that Islamic Education teachers still have only an average knowledge of IIE. Substantial

knowledge by the teachers of the Integrated Islamic Education concept is crucial because this is directly related to what is happening in the learning-teaching processes. The teachers need to understand the fundamental principles that underlie the Integrated Islamic Education concept, so that they can teach it according to the objectives of the curriculum. With such knowledge, they can foster an enthusiasm for Islamic Education subjects and a deeper understanding among their students and make their teaching activities in classrooms effective.

To enhance the teacher's level of knowledge of the Integrated Islamic Education, courses on the philosophy of Islamic Education should be reviewed and emphasised in teacher-training courses. Effective courses on philosophical aspects of the curriculum can help teachers clarify the concept of an integrated education and inspire them to translate the concept into their teaching practices. The courses should be taught by those with an epistemological background of Islamic knowledge, and by those who have experience in teaching Islamic Education at school level.

2. Along with building up teachers' knowledge, Islamic Education teachers also need to develop their skills in using new educational technologies. This is in line with the vision to implement the Smart School concept to all schools by 2010. Islamic Education teachers need to be trained to use these new teaching tools as well as the new teaching and learning methods/techniques. This will enhance their confidence as well as their skills. Apart from the theoretical aspects, the practical skills involved in using the new teaching technologies should be

integrated in the courses. At the same time, encouragement of school administrators shown to Islamic Education teachers is also important, beside the providing appropriate teaching aids, to make the teaching of Islamic Education more interesting and stimulating.

3. The teachers should fully-utilise ICT in teaching Islamic Education besides traditional practices and audio-visual aids. The Islamic Religious school should be equipped with ICT facilities first. Thus, these schools will not be left behind in the implementation of the Smart learning concept. Teaching materials in digital form and multimedia should be developed by the Curriculum Development Centre and JAPIM (Department of Islamic and Moral Education), and these materials should be well disseminated to the rural as well as to the urban schools.

4. The study found that a large number of teachers in JAIS schools still have no teaching professional qualifications. Thus, JAIS school administrators as well as the JAIS Islamic Education Department should encourage untrained teachers to take full-time or part-time teaching courses. At the same time, the JAIS Education Department should provide incentives for them to take professional teaching courses by sponsoring the tuition fees or by giving special allowance for teachers to further their studies.

5. In terms of curriculum emphasis, learning experience as well as practical aspects of the subject-matter should be given a balanced emphasis by teachers, rather than merely knowledge acquisition, in order to make teaching more

effective. In addition, the teachers should adopt more student-centred approaches and emphasise active learning rather than sticking to conventional and more passive learning styles; this will develop students' creativity and critical thinking as well as making teaching more efficient and successful. Other than that, more allocation for subjective questions should be given rather than only the objective questions in examination in order to stimulate active and creative thinking among the students. Furthermore, a variety of assessment techniques such as assignment, report, oral skills and qualitative report should be included in the overall assessment of student performance.

6. Dualism between the Islamic religious curriculum and other academic curricular should be resolved by integrating all branches of knowledge under the concept of *Tawhīd* (Oneness of God). Thus, the teachers should instil Islamic universal concepts in students regardless of the subject matter they are teaching. This can be done by inculcating these concepts and values indirectly and directly through the subject matter. In addition, educational administrators and teachers should provide appropriate learning experiences, especially for moral and spiritual development.

7. Assessment of the behaviour of students is an important element in aiding the Malaysian integrated curriculum produce good human beings successfully. Therefore, standard criteria of assessing students' behaviour should be formulated by the Ministry of Education to be adopted in all schools. Another recommendation regarding behavioural assessment is that the Ministry of

Education should consider including student behaviour assessment as part of the overall student assessment.

8. Inspection and supervision of the Islamic Education should be carried out regularly and in a systematic way. The inspector must be competent and qualified, possessing a good background knowledge of the Islamic Education curriculum and be well experienced in teaching Islamic Education. The inspection should cover all areas of teaching and learning including the curriculum, the quality of teaching/teacher, school management, and the links between the school and parents as well as the local community. This regular and systematic inspection will contribute to monitoring and enhancing the quality of teaching and learning of Islamic Education and also trace the problem of any discrepancy between policy and practice which can often happen in school, as echoed in the interviews by some headteachers.

9. Cooperation between schools and other Islamic religious organisations which directly relate to the teaching and learning of Islamic Education should be established. The partnership of schools and the local Islamic organisations such as local mosques, *Tabung Haji* (The Pilgrims' Management and Fund Board), *Zakāt* Centre, *Shari'ah* Court, Islamic Banks and Islamic Insurance Agencies should be established to facilitate the teaching of Islamic Education as well as making students' learning experiences more meaningful through educational visits to these organisations or by other appropriate activities.

10. The exam-oriented ethos in schools should be eliminated to develop students' critical thinking and creativity. The classroom practices should follow the curricular objectives rather than the style and format of examination papers. A comprehensive and balanced emphasis of the curriculum to develop the intellectual, physical, spiritual, moral and emotional potentials should be given the highest priority. In addition, balanced assessment criteria between academic and non academic achievement should be imparted in the final achievements of the student, and a similar degree of recognition for non-academic achievement should be given as well as the recognition on academic achievements. Furthermore, the education inspection should be carried out to ensure and to monitor the the school's preparation for examinations does not dominate other activities in school. Another recommendation to minimize the exam-oriented culture is that more allocation for school-based examinations should be given place in the assessment system rather than centralized national examinations. Every school should design their own examinations and the Examination Council can act as the supervisor or monitor to ensure that the standard and quality of the assessment items are upheld.

11. The quality assurance of Islamic Education in schools should be enhanced by the JAPIM (Department of Islamic and Moral Education) and State Islamic Religious Departments. This is important to promote quality in teaching and learning and to determine that the standard of education in Muslim religious schools is maintained. This can be achieved by conducting academic reviews to evaluate the performance of curriculum outcomes from time to time. Also, there

should be an inspection of Muslim religious schools every year by inspection teams, to find out how well the schools are performing. This inspection should cover key aspects of the school's work at all stages. It should evaluate the student's achievements, the effectiveness of the school, the environment for learning, the school's processes for school-based assessment and the capacity for improvement. There should be a particular focus on attainment in Qur'anic recitation and *Jawi*. The inspection team is highly recommended to include a member of the public who will see the school from the point of view of the students and parents. In addition, the Ministry of Education should strengthen the benchmarking activities by clearly outlining its procedures and criteria and by disseminating a report on benchmarking to all schools. Therefore, the best practices of other schools from all over the world can be adopted at the respective school.

Suggestions for Future Research and Study

This study has some limitations in addressing all the key areas of Islamic Education in Malaysia. As mentioned earlier, Islamic Education has increasingly developed and has gained more attention from parents and the society, therefore more researches are needed to address the issue of the effectiveness and quality of Islamic Education. To follow this study, a number of key areas are identified which need to be investigated for future development of Islamic Education and Muslim religious schools.

It is suggested that further research should be carried out to investigate the effectiveness of the teacher-training programme, with special focus on its curriculum in imparting knowledge of the Integrated Islamic Education concept to the training teachers. This is because study's findings suggest that a significant number of teachers still lack a full understanding of the integrated concept of Islamic Education. In addition, another study needs to be undertaken to examine the effectiveness of courses and in-service trainings, run by the Education Department and schools, in enhancing teachers' knowledge of the integrated concept of Education. This study is important since the Integrated Curriculum for Secondary Schools has been implemented for nearly fifteen years yet the level of teachers' knowledge of it is still inadequate.

Also, further study on the practical aspects of integration in the Islamic Education curriculum is essential. The study should give sufficient answers on how to fully integrate all required elements of integration during the teaching and learning process by teachers. It is also necessary to carry out a further study on the assessment techniques to evaluate students' spiritual and ethical performance. This is due to the lack of standard assessment procedures on student behaviours used by teachers.

A study on the State Muslim religious schools is also necessary to investigate some key areas of education performance. The suggested research questions of the study may include the research questions related to the levels of the JAIS teachers' job satisfaction and the impact of this on their teaching performances,

as well as the readiness of State Muslim religious schools to adopt the new teaching style by using ICT in terms of their teachers' knowledge and skills and physical facilities.

As mentioned in chapter one, Malaysia has a multi-religious and multicultural society and the issue of diversity is seen as highly relevant to Malaysian education system, particularly after nearly fifty years of the country's independence. Thus, it is crucial to understand and engage with this issue in a very careful manner within the framework of the Malaysian context. Thus there is a need to conduct a research to find out how Islamic Education and Muslim religious schools can address the issues of religious diversity and multiculturalism. The researcher also proposes to the Ministry of Education and other relevant educational authorities to conduct a comprehensive study on the impacts of opening the enrolment of Muslim religious schools to other cultural groups. This step is seen appropriate in order to enhance religious and cultural understandings among Malaysian children regardless of their ethnic, cultural and religious background.

Finally, a research on private Islamic schools is essential since the number of these schools is growing and some of them have apparently shown excellent achievements in national public examinations. These schools have also received a good response from parents, especially among middle-class Malays in the urban areas, as an alternative to popular national religious schools (SMKA). Subsequently, a study to compare the strengths and weaknesses of these schools

and the national Muslim religious schools could help to future improvement of Islamic Education institutions as a whole.

Concluding Remarks

The present study has examined the fundamental questions regarding the concept of the Integrated Islamic Education and the effectiveness of the implementation of the Islamic Education curriculum in schools in Malaysia. It has successfully explored the perception of Islamic Education teachers and their school leaderships on the definition and scope of the Integrated Islamic Education, its compatibility with the schools' objectives and the National Philosophy of Education and the attitudes of Islamic Education teachers and their schools' leaderships. However, the perceptions of teachers on some aspects of integration in the curriculum apparently contradict their headteachers' views as mentioned in chapter eight. This may be caused by the lack of seriousness among teachers when answering the questionnaire and the less interest in the conceptual aspect of the Integrated Islamic Education.

In terms of implementation, it has successfully investigated the teaching and assessment techniques used by the teachers in the classroom as well as the problems faced in teaching and learning Islamic Education. In general, from the present study we may deduce several conclusions:

1. Islamic Education in Malaysia has rapidly progressed since independence (1957) and is well accepted in the national education system. The significant

development of Islamic Education can be clearly seen after the introduction of the KBSM (Integrated Curriculum for the Secondary School) in 1989. The formulation of the National Education philosophy was clearly spelled out in the holistic objectives of the Malaysian curriculum. This is compatible with the Integrated Islamic Education concept of developing the whole potential of the individual. However, this system faced some discrepancies in the implementation aspect which might hinder the success of the curriculum implementation. Among other things are a lack of knowledge and skill among Islamic Education teachers to utilize the technological teaching equipments in the classroom, inadequate facilities provided by schools and incompetent teachers especially in the state religious schools.

2. In the information era, Muslim religious schools face greater challenges in terms of providing sufficient and skilled manpower in ICT and providing modern technology-based teaching. Moreover, innovations introduced by the government such as the Smart School and Vision School concepts would leave the Muslim religious schools behind especially those run by states and private organisations, if no support and incentives are given.

3. The issue of curriculum remains unresolved - where it is still not really integrated as required; there is still separation between Islamic subjects and other academic subjects. Moreover, the teachers also face difficulty in integrating values across the curriculum because of the problem of time constrain, the overload of contents as well as the examination-orientation culture in schools.

4. The findings of the quantitative data show that Islamic Education teachers have a less adequate knowledge of the concept of Integrated Islamic Education. However, the teachers and their schools' leaderships have a very positive attitude towards making the Islamic Education curriculum successful. Therefore, efforts have to be done to upgrade the knowledge and understanding of teachers of the integrated concept of Malaysian education as required by the ICSS. The only average level of teachers' knowledge may be due to the overemphasis on content knowledge and teaching strategies rather than on the conceptual aspect.

5. Islamic Education teachers have used a variety of teaching and assessment techniques for the teaching and learning of the Islamic Education; however, the using of educational technology among Islamic Education teachers is still new. Exposure and encouragement should be given to them to enhance their knowledge and skill, as well as to build their confidence to use the modern technologies.

6. In terms of the problem of implementation of the Integrated Islamic Education in schools, the findings show that the main issues are as follows: a lack of commitment of schools' leaderships, undesirable school environment, exam-oriented trend, and lack of inspection in teaching. These problems could contribute to the ineffectiveness of the teaching and learning of the Integrated Islamic Education, which need to be considered seriously by the education authorities.

Looking forward, Islamic Education and the Muslim religious schools in Malaysia have magnificent prospects, especially in producing for the nation competent human capital with high integrity. The graduates of Islamic Education institutions are seen as possessing high moral values and integrity. However, such qualities alone are insufficient. Thus professional knowledge with proper skills is required as well to produce the balanced growth of individuals, as emphasised by Muhammad Kamal:

The schools and the universities are under great pressure to produce the right kind of human resources for the nation. They need to develop pedagogical approaches that lead to the holistic and balanced growth of individuals in which the physical, the mental, the spiritual, the emotional and social needs of students are harmoniously blended to produce rounded personalities. The integration of professional knowledge including science and technology with moral-ethical values, or of reason, revelation and I.C.T. should become the hallmark of the new educational endeavour in the 21st century. (Muhammad Kamal 2004: 47)

Major issues of Islamic Education in Malaysia were highlighted in this chapter, ranging from quality of education, integration of ICT in teaching and learning, the need for new pedagogical training for teachers, to Islamic Education as a medium of social integration. As for future improvement of teaching Islamic Education and the development of Muslim religious schools, several suggestions and recommendations have been forwarded in this concluding section. In retrospect, some advancements have been achieved in Islamic Education and the development of Muslim religious schools since the Malaysian Independence; however, still more efforts required for future improvement and progress.

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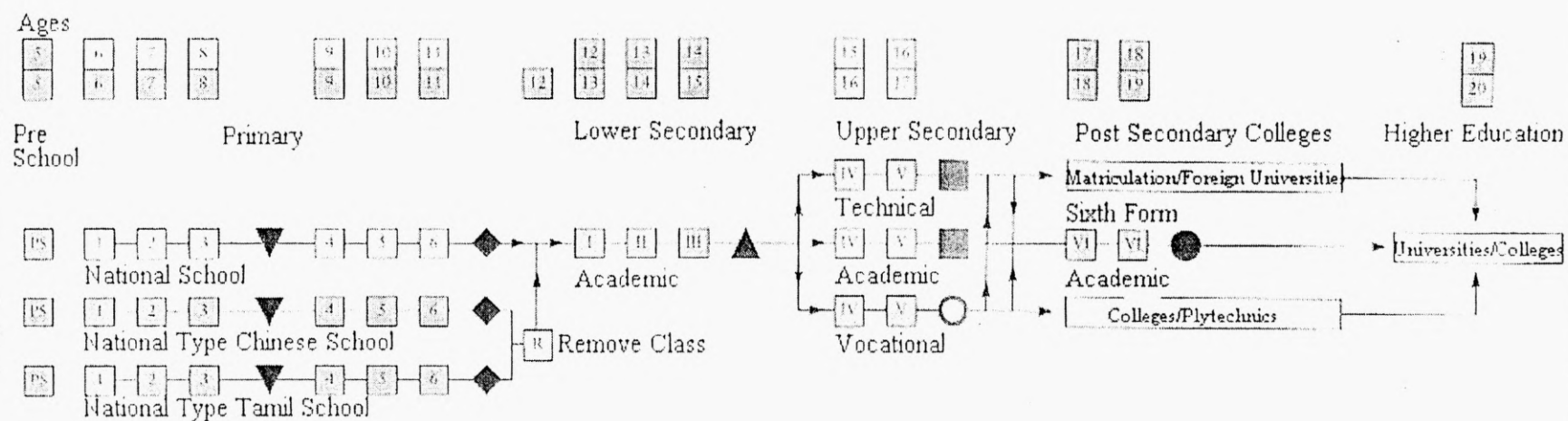
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Map of Malaysia



Appendix 2

THE NATIONAL EDUCATION SYSTEM



Source: Ministry of Education (2001a: 24)

Appendix 3

Sixteen core values integrated into the Malaysia national curriculum:

Cleanliness of body and mind:

- Personal cleanliness;
- Cleanliness of the environment.

(1) Compassion and tolerance:

- Compassionate;
- Generous;
- Charitable;
- Tolerance;
- Considerate;
- Hospitable;
- Patience.

(2) Cooperation:

- Mutual responsibility;
- Fraternity.

(3) Courage:

- Courage as opposed to foolhardiness.

(4) Moderation:

- Moderation in thought;
- Moderation in speech;
- Moderation in action.

(5) Diligence:

- Industriousness;
- Hardworking;
- Perseverance;
- Dedication.

(6) Freedom:

- Freedom within the law;
- Freedom to choose;
- Freedom from slavery.

(7) Gratitude:

- Gratefulness
- Thankfulness;
- Appreciation.

- (8) Honesty:
 - Truthfulness;
 - Trustworthiness;
 - Faithfulness;
 - Sincerity.
- (9) Humility and modesty:
 - As opposed to showing off;
 - As opposed to arrogance;
 - Admission of one's fault.
- (10) Justice:
 - A sense of fair play;
 - Concept of reward and punishment.
- (11) Rationality:
 - Flexibility of thought;
 - Weighing of alternatives.
- (12) Self reliance:
 - Responsibility;
 - Independence;
 - Autonomy
- (13) Love:
 - Love for the environment;
 - Love for life and humanity;
 - Love for the nation, patriotism;
 - Love for the peace and harmony.
- (14) Respect:
 - Respect for rules, law and authority;
 - Respect for time and punctuality;
 - Respect for institutions;
 - Respect for exemplary behaviour;
 - Respect for parents;
 - Respect for elders, teachers, and leaders;
 - Respect for another's beliefs and customs;
 - Respect for knowledge and wisdom.

(Source: Rahimah, H.A. (1998) Educational Development and Reformation in Malaysia: Past, Present and Future in *Journal of Educational Administration* Vol. 36, No. 5. MCB University Press. pp. 462-475).

STRUCTURE OF ISLAMIC EDUCATION SYLLABUS

Islamic Education syllabus at the primary level is designed to lay a strong Islamic foundation for every Muslim child with specific emphasis is given on the mastery of the Qur’anic recitation skills, the acquisition of the basic *Sharī`ah* knowledge and basic Islamic Ethics (*Akhlak Islamiyyah*). Islamic Education continues to be offered to all Muslim students at the lower and upper secondary levels. The curriculum at these two levels further develops what has been learned at the primary level. The secondary schools’ syllabus stresses on the mastery of more advanced level Islamic knowledge and skills in Qur’anic recitation, the acquisition of *Sharī`ah* knowledge and the inculcation of *adab* (good moral values) with the premise that human being is entrusted as God’s vicegerent in this world with the responsibility to manage this earth wisely. This will enable students to understand and appreciate the role of Islam and its applications in their daily life as well as for the development of the nation.

The content of Islamic Education curriculum at secondary level is organized into three specific areas as follow:

- i. Qur’anic recitation
 - a. Recitation
 - b. Understanding
 - c. Memorization

- ii. *Sharī`ah* Knowledge
 - a. *`Aqīdah* (Islamic creed)
 - b. *`Ibādah* (worship)
 - c. Life of the Prophet and Islamic Civilization

- iii. *Adab* and Islamic ethics

The specific topics of the syllabus with its teaching objectives and emphases are shown in Table A.

Table A: Syllabus Contents of Islamic Education (KBSM)

1. QUR’ANIC RECITATION (TILAWAH AL-QUR’ĀN)	
Teaching Content	Teaching Objective and Emphasis
1.1 Qur’anic verses for recitation 1.1.1 Verse 1 to 286 of Chapter <i>al-Baqarah</i> 1.1.2 Verse 1 to 200 of Chapter <i>Ali `Imrān</i> 1.1.3 Verse 1 to 87 of Chapter <i>al-A`arāf</i> 1.1.4 Verse 1 to 11 of Chapter <i>al-Jumu`ah</i> 1.1.5 Verse 1 to 65 of Chapter <i>al An`am</i> 1.1.6 Verse 1 to 35 of Chapter <i>al-Mu`minūn</i> 1.1.7 Verse 1 to 21 of Chapter <i>Luqmān</i> 1.1.8 Verse 1 to 129 of Chapter <i>al-Tawbah</i> 1.1.9 Verse 1 to 38 of Chapter <i>al-Nūr</i> 1.1.10 Verse 1 to 30 of Chapter <i>al-Sajadah</i> 1.1.11 Verse 1 to 24 of Chapter <i>al Hasr</i>	a. Objective i. Reciting the selected Qur’anic verses with right <i>tajwid</i> . ii. Memorizing the selected Qur’anic verses, in order to increase the recitation in prayer and daily worship.
1.2 Qur’anic verses for memorization 1.2.1 Verse 1 to 5, 201, 255, 256, 284, 285, 286 of Chapter <i>al-Baqarah</i> . 1.2.2 Verse 8, 18, 26, 27 of Chapter <i>Ali `Imrān</i> . 1.2.3 Verse 23 of Chapter <i>al-A`arāf</i> . 1.2.4 Verse 9, 10 and 10 of Chapter <i>al-Jumu`ah</i> . 1.2.5 Verse 162 and 163 of Chapter <i>al-An`ām</i>	iii. Understanding the meaning of some Qur’anic verses and implement their lessons as juristic resource and guidance.

<p>1.2.6 Verse 1 to 11 of Chapter <i>al-Mu'minūn</i></p> <p>1.2.7 Verse 12 to 19 of Chapter <i>Luqman</i>.</p> <p>1.2.8 Verse 128 to 129 of Chapter <i>al-Tawbah</i>.</p> <p>1.2.9 Verse 35 of Chapter <i>al-Nūr</i>.</p> <p>1.2.10 Verse 21 to 24 of Chapter <i>al-Hasr</i></p>	<p>b. Emphasis</p> <p>i. Reciting the Qur'anic verses fluently according to <i>tajwīd</i> rules.</p> <p>ii. Memorizing the selected Qur'anic verses according to <i>tajwīd</i> rules.</p> <p>iii. Understanding and applying the Qur'anic lessons as juristic source.</p>
<p>1.3 Qur'anic verses for comprehension</p> <p>1.3.1 Verse 1 to 5, 34, 37, 83, 155, 156, 168, 201, 219, 255, 256, 284, 285 and 286 of Chapter <i>al-Baqarah</i>.</p> <p>1.3.2 Verse 8, 18, 26, 27, 103, 110, 133 to 136 and 159 of Chapter <i>Āli 'Imrān</i>.</p> <p>1.3.3 Verse 23, 57, 58, 179, 205 and 206 of Chapter <i>al-A'arāf</i>.</p> <p>1.3.4 Verse 9 to 11 of Chapter <i>al-Jumu'ah</i>.</p> <p>1.3.5 Verse 6, 50, 70, 125 and 161 to 165 of Chapter <i>al-An'ām</i>.</p> <p>1.3.6 Verse 1 to 11 of Chapter <i>al-Mu'minūn</i></p> <p>1.3.7 Verse 12 to 19 of Chapter <i>Luqman</i>.</p> <p>1.3.8 Verse 6, 128 and 129 of Chapter <i>al-Tawbah</i></p> <p>1.3.9 Verse 30, 31 and 35 of Chapter <i>al-Nūr</i></p> <p>1.3.10 Verse 15 to 16 of Chapter <i>al-Sajadah</i>.</p> <p>1.3.11 Verse 21 to 24 of Chapter <i>al-Hasr</i>.</p>	

2. ḤADĪTH (PROPHET TRADITION)	
Content	Teaching Objective and Emphasis
<p>2.1 Introduction to the concept of <i>Ḥadīth</i></p> <p>2.2 <i>Ḥadīth</i> as a juristic source.</p> <p>2.3 Differentiation between <i>Ḥadīth</i> and <i>Qur'ān</i>.</p> <p>2.4 <i>Ḥadīth</i> for comprehension:</p> <p>2.4.1 Encouragement to pursue knowledge.</p> <p>2.4.2 Guidance for believer's life</p> <p>2.4.3 Responsibility of every believer.</p> <p>2.4.4 The concept of charity (<i>sadaqah</i>).</p> <p>2.4.5 Good deeds of believer</p> <p>2.4.6 Ethic toward animal.</p> <p>2.4.7 Keep away from prohibited food.</p> <p>2.4.8 Brotherhood in Islam</p> <p>2.4.9 Appreciate life</p> <p>2.4.10 Personality of a believer</p>	<p>a. Objectives</p> <p>i. Understanding the meaning of some <i>Ḥadīth</i> and implement their lessons as juristic resource and guidance.</p> <p>b. Emphasis</p> <p>i. Understanding the meaning and wisdom of selected <i>Ḥadīths</i>.</p> <p>ii. Understanding and applying the <i>Ḥadīth's</i> lessons as juristic source.</p>

iv. SYARĪĀH KNOWLEDGE	
Content	Teaching Objective and Emphasis
<p>3.1 `Aqīdah (Islamic Creed)</p> <p>3.1.1 The concept of `aqīdah</p> <p>3.1.2 The basic principles of Islamic aqidah</p> <p>3.1.3 `Aqīdah based on the pillars of faith</p> <p>3.1.4 The concept of <i>mu'min</i> (believer) and Muslim</p> <p>3.1.5 The evidences of the existence of Allah according to intellectual (‘<i>aqlī</i>) and transmitted (<i>naqlī</i>) reasons.</p> <p>3.1.6 The attributes of Allah based on His Beautiful Names:</p> <p>a) <i>al-Wāhid</i></p> <p>b) <i>al-Rahmān</i></p> <p>c) <i>al-Rahīm</i></p> <p>d) <i>al-Hakīm</i></p> <p>e) <i>al-`Alīm</i></p> <p>f) <i>al-`Adl</i></p> <p>3.1.7 The consequences of belief in Allah</p> <p>3.1.8 Belief in the angels:</p> <p>a) The nature of angels</p> <p>b) The duties of angels</p> <p>c) The consequences of belief in angels</p> <p>3.1.9 Belief in the revealed holy books:</p> <p>a) Torah</p> <p>b) Psalms (<i>Zabūr</i>)</p> <p>c) Gospel</p> <p>d) <i>al-Qur`ān</i></p> <p>3.1.10 Belief in the Prophets</p> <p>a) Obedience to the Prophet meant obedience to Allah</p> <p>b) The messengers and their histories.</p> <p>c) The attributes of the messengers</p> <p>d) The consequences of belief in the Prophets</p> <p>e) Belief in the `ismah (infallibility) of the Prophets</p> <p>3.1.11 Belief in the hereafter</p> <p>a) Death and <i>barzakh</i> (interval life)</p> <p>b) Day of Judgment (<i>qiyāmah</i>)</p> <p>c) Sin</p> <p>d) Reward</p> <p>e) <i>Mahsyar</i></p> <p>f) <i>Hisāb</i></p> <p>g) <i>Mīzān</i></p> <p>h) <i>Sirāt</i></p> <p>i) Paradise</p> <p>j) Hell</p> <p>k) Preparation for hereafter</p> <p>l) The consequences of belief in the hereafter</p> <p>3.1.12 Belief in <i>qadā'</i> and <i>qadar</i> (predestination) and its wisdoms</p> <p>3.1.13 The matters that void one's belief and their evidences</p>	<p>a. Objective</p> <p>i. Strengthening the `aqīdah and relating the concept of <i>tawhid</i> in all actions.</p> <p>ii. Strengthening and enhancing the performance of the fundamental individual obligations (<i>fardu ain</i>) and understanding the contribution of collective obligations (<i>fardu kifayah</i>) in the development of life in this world and hereafter.</p> <p>iii. Understanding and taking lesson from Prophet life, Pious Caliphs and other Muslims figures as a basis of the formation of human development.</p> <p>b. Emphasis</p> <p>i. Strengthening the aqidah by developing <i>īman</i> (faith) and nourishing positive attitudes into students and awareness on their responsibilities towards Allah, themselves, environment, society and the country.</p> <p>ii. Performing the `ibādah (worship) with knowledge about its rules and discipline.</p> <p>iii. Understanding the role of <i>fardu `ain</i> (fundamental obligations) and <i>fardu kifayah</i> (collective obligations) as necessary `ibādahs for self development as well as nation development towards the successful life in this world and the hereafter.</p> <p>iv. Taking the life of the Prophet and Islamic civilization as model by examining the subjects to re-establish the Islamic civilization.</p>

- 3.1.14 The great sins that defect faith and their consequences
- 3.1.15 *Tawbah* (Repentance): Concept, its way and significances.
- 3.1.16 *Īmān* and its categories.
- 3.1.17 The doctrine of ahl sunnah wal jamaah
- 2.1.18 Religious Deviant Teaching
- a) Qadyani
- b) Bahai
- c) Taslim

3.2 *ʿIbādah* (Worship)

- 3.2.1 The concept of *fardu ʿain* (fundamental obligations) and *fardu kifayah* (collective obligations)
- 3.2.2 The implications of *fardu kifayah* and *fardu ʿain* to individual, society and nation.
- 3.2.3 Purification
- a) The concept of ritual purity in Islam and its meaning
- b) Removing impurity (*najis*): how and its wisdoms.
- c) *Istinjāʿ* (Purification after easing oneself and passing water.
- d) Ablution and its
- e) *Tayammum* (dry ablution): how and its wisdoms.
- f) Tanning hide and how to make it.

- 3.2.4 Prayer
- a) Obligatory prayers and their significances.
- b) Congregational prayer and its importance.

- 3.2.5 Friday Prayer
- a) The concept of Friday prayer
- b) Its way
- c) The pillars of Friday sermon and its method
- d) The ethics of prayer follower

3.2.6 Optional prayers such as *rawātib* and *tahīyyah al-masjid*, how to perform and their importances.

3.2.7 *Jamʿa* and *Qaṣar* prayers

3.2.8 *Hajat* Prayer

3.2.9 *Eid* Prayers

3.2.10 Fasting: Its concept, wisdoms, types of fasting, matters that defect the fasting and others.

3.2.11 Ramadhan Month

- a) *Tarāwīḥ* (Ramadhan night) Prayer
- b) Recitation of the Qurʾān
- c) *Ṣadaqah* (Charity)

3.2.12 *Fitr* Alms: Its definition, wisdoms and procedures.

3.2.13 Prayer during sickness and its procedures.

3.2.14 *Tahajjud* prayer

3.2.15 Management of dead body and its procedures.

3.2.16 The concept of property alms: its types, obligation, procedures and wisdoms

3.2.17 Pilgrimage and small pilgrimage (*ʿumrah*): Their philosophy, concept, conditions and procedures.

3.2.18 Animal Slaughtering, animal sacrifice and *ʿaqīqah*.

<p>3.2.19 The principles of <i>mu`āmalah</i> and its importance.</p> <p>3.2.20 Marriage</p> <p>a) Its concept, ruling and wisdoms</p> <p>b) Procedures of marriage</p> <p>c) Responsibilities of husband and wife</p> <p>3.2.21 Problems of marriage and solutions.</p> <p>3.2.22 Parenting skills</p> <p>3.2.23 Family Act</p> <p>3.2.24 Contemporary issues regarding family matters.</p> <p>3.3 Life of the Prophet and Islamic Civilization</p> <p>3.3.1 Biography of the Prophet</p> <p>3.3.2 Arab society before and after the birth of the Prophet</p> <p>3.3.3 The struggle of Prophet Muhammad in Makkah in establishing the <i>`aqidah</i>.</p> <p>3.3.4 The strategy of the Prophet's struggle</p> <p>3.3.5 The factors of the successfulness of the Prophet and his strategy of preaching Islam in Makkah.</p> <p>3.3.6 The migration of the Prophet to Madinah and its lessons.</p> <p>3.3.7 The eminent Muslim figures</p> <p>a. Abu Bakr al-Siddiq</p> <p>b. `Umar al-Khattab</p> <p>c. Uthman Affan</p> <p>d. Ali Abi Talib</p> <p>e. Hamzah Abd Muttalib</p> <p>f. Khadijah Khuwailid</p> <p>g. Abu Hurairah</p> <p>h. Abd Rahman Auf</p> <p>i. Aisyah Abu Bakr</p> <p>j. Khalid al-Walid</p> <p>k. Fatimah al-Zahra'</p> <p>l. Sumayyah</p> <p>m. Bilal Rabah</p> <p>3.3.8 Leadership of the Prophet in Madinah</p> <p>a) The establishment of mosque and its significance</p> <p>b) Promoting brotherhood between <i>Anṣār</i> and <i>Muhājirīn</i>.</p> <p>c) Madinah Constitution</p> <p>d) <i>Hudaybiyyah</i> Agreement</p> <p>3.3.9 The action of the Prophet and his strategy during the Conquest of Makkah.</p> <p>3.3.10 Islamic administration during the <i>Khulafā' al-Rāshidīn</i></p> <p>a) Characteristics of their administration</p> <p>b) Their system of administration</p> <p>c) Spreading of Islam</p> <p>3.3.11 Development of Islam during Umayyad period</p> <p>a) Arm Forces</p> <p>b) Education</p> <p>c) Economy</p> <p>d) Golden Age of Islamic civilization</p>	
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<p>e)Declining factors</p> <p>3.3.12 Development of Islam during Abbasid period</p> <p>a) Spreading of Islam</p> <p>b) Growth of knowledge</p> <p>c) Arm forces</p> <p>d)Education</p> <p>e) Economy</p> <p>f)Science and technology</p> <p>g)Golden age of Islamic civilization</p> <p>h)Factors of achievement and decline of Islamic civilization</p> <p>3.3.13 Great Imams</p> <p>a)Imam Abu Hanifah</p> <p>b)Imam Malik Anas</p> <p>c)Imam Syafei</p> <p>d)Imam Ahmad Ibn Hambal</p> <p>e)Imam Ghazali</p> <p>f)Imam Bukhari</p> <p>3.3.14 Great Muslim scholars</p> <p>a) Ibn Sina</p> <p>b)Ibn Khaldun</p> <p>c)Jamaluddin al-Afghani</p> <p>d)Muhammad `Abduh</p> <p>e)Hamka</p> <p>f)Syekh Tahir Jalaluddin</p>	
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4. AKHLAK ISLAMIYYAH (ISLAMIC ETHICS)	
Content	Teaching Objectives
<p>4.1 Ethics in daily life</p> <p>4.2 Ethics in social life</p> <p>4.3 Ethics in performing worships</p> <p>4.4 Ethics toward parents and family</p> <p>4.5 Ethics in seeking knowledge</p> <p>4.6 Ethics toward Allah and the Prophet</p>	<p>a. Objective</p> <p>i. nurturing good moral behaviour and apply noble values as foundation of nation culture.</p>

Taken and compiled from the Department of Islamic and Moral Education, Malaysia (2002a: 2-16).

Appendix 5

EXTRACT FROM THE EXPLANATION OF CORE ISLAMIC EDUCATION CONTENT'S BOOK FOR FORM 1

Year	Subject	Learning Objective	Content
1	1.Qur'anic reccitation	<p>i. Reciting the Qur'anic verses with <i>tartīl</i> .</p> <p>ii.Memorizing selected verses from Chapter al-Baqarah.</p> <p>iii.Understanding the commentary, lessons of the Quranic verses and apply them in life.</p>	<p>i. Verses for recitation: Verse 1 to 286 from Chapter 2: al-Baqarah</p> <p>ii.Verses for memorization: Verse 1 to 5, 201, 225, 256, 284, 285 qnd 286 from Chapter 2: al-Baqarah</p> <p>iii. Verses for Comprehension: Verse 1 to 5, 34 to 37, verse 38, 155 to 156, 168, 201, 219, 255, 256, 282, 284, 285 and 286 from Chapter 2: al-Baqarah</p>
	2.Shari'ah Knowledge		
	2.1.Aqidah (Islamic Creed)	<p>i. Understanding the concept of 'aqidah.</p> <p>ii. Enhancing and strengthening Islamic 'aqidah.</p> <p>iii.Understanding the pillars of <i>īmān</i> (Islamic faith).</p> <p>iv. Belief in the pillars of iman and apply them in life.</p>	<p>i. The Concept of 'aqidah.</p> <p>ii.The Basics of Islamic 'aqidah.</p> <p>iii. 'Aqidah is the foundation of the pillars of <i>īmān</i>.</p> <p>iv. The existence of Allah based on intellectual (<i>`aqli</i>) and transmitted (<i>naqli</i>) reasons.</p>
	2.2.Tbādah (worship)	<p>i.Understanding the concept and how to clean according to Islamic law and practice it accordingly.</p> <p>ii.Understanding the importance of five times prayers, optional prayers and perform them accordingly.</p> <p>iii.Understanding the obligation of fasting and perform it accordingly.</p>	<p>a.Purification</p> <p>i. The concept of ritual purity in Islam and its meaning</p> <p>ii. Removing impurity (<i>najis</i>): how and its wisdoms.</p> <p>iii. <i>Istinjā'</i> (Purification after easing oneself and passing water.</p> <p>iv. Ablution and its</p> <p>v. <i>Tayammum</i> (dry ablution): how and its wisdoms.</p> <p>vi. Tanning hide and how to make it.</p> <p>b. Prayer</p> <p>i.Obligatory prayers and their significances.</p>

			<p>ii. Congregational prayer and its importance.</p> <p>iii. Optional prayers such as <i>rawātib</i> and <i>tahīyyat masjid</i>, how to perform and their importances.</p> <p>c. Fasting</p> <p>i. Fasting and its significances.</p> <p>ii. Types of fasting</p>
	3. Life of the Prophet and Islamic Civilization	<p>i. Understanding life of the Prophet and Islamic Civilization</p> <p>ii. Understanding and taking lessons from the life of the Prophet during the Makkan period.</p> <p>iii. Recognizing and taking examples from the eminent Muslim figures at the early Islamic period.</p>	<p>i. the concept of belief in the Prophets</p> <p>ii. The Struggle of Prophet Muhammad in Makkah in establishing the '<i>aqidah</i>'.</p> <p>iii. The struggle of the following Muslim figures in Makkah:</p> <p>a. Khadijah bint Khuwailid</p> <p>b. Abu Bakr al-Siddiq</p> <p>c. Sumayyah</p> <p>d. Bilal al-Rabah</p>
	4. Islamic Ethics	<p>i. Understanding the foundation of Islamic ethics based on the Qur'ān and <i>Sunnah</i>.</p> <p>ii. Stating reason behind making the decision based on Islamic rules.</p> <p>iii. Able to differentiate between noble and evil actions.</p> <p>iv. Applying the noble values in life</p>	<p>i. The basics of Islamic ethics according to the Qur'ān and the <i>Sunnah</i>.</p> <p>ii. The philosophy, meaning and wisdoms of every good deed.</p> <p>iii. The differentiation between good and evil, happiness and sadness, noble and poor.</p> <p>iv. Noble actions based on the following values: <i>hikmah</i> (wisdom), justice, '<i>iffah</i>' (modesty) and brave.</p>

Research Questionnaire in Malay



AL-MAKTOUM INSTITUTE
for
ARABIC AND ISLAMIC STUDIES

SOAL-SELIDIK UNTUK GURU-GURU PENDIDIKAN ISLAM

Assalamualaikum wrm. wbt.

Tuan/Puan,

Saya Ibrahim bin Haji Hashim adalah calon ijazah Ph.D. di Al-Maktoum Institute for Arabic and Islamic Studies, University of Abertay Dundee, United Kingdom. Saya sedang menjalankan penyelidikan untuk tesis saya yang bertajuk "*The An Integrated Concept of Islamic Education: A Study on Islamic Religious Schools in the State of Selangor, Malaysia.*" Fokus penyelidikan saya ialah mengkaji tentang keserasian di antara konsep bersepadu Pendidikan Islam dan kurikulum Pendidikan Islam (KBSM) yang dilaksanakan di sekolah-sekolah agama. Soal-selidik ini merupakan kaedah pengumpulan data yang terpenting dalam penyediaan tesis saya. Oleh itu, saya amat mengharapkan kerjasama dan jasa baik tuan/puan untuk menjawabnya. Semua maklumat yang diberi akan dirahsiakan. Akhirnya, saya dahului ucapan terima kasih di atas masa dan kerjasama yang tuan/puan berikan.

Arahan: Sila jawab soalan 1-17 dengan menandakan (✓) pada ruang yang disediakan.

SEKSYEN A

Bahagian A: Latarbelakang Guru

1. Jantina

Lelaki []

Perempuan []

2. Umur

29 dan kurang []

30-39 []

40-49 []

50-59 []

60 dan lebih []

3. Kelulusan tertinggi. (*Pilih satu jawapan sahaja*)

SPM []

STPM []

Diploma []

B.A []

M.A []

Ph.D []

Lain-lain [] Nyatakan

4. Apakah bidang pengajian anda? (*Pilih satu jawapan sahaja*)

Syariah	[]
Usuluddin	[]
Dakwah	[]
Al-Quran dan al-Sunnah	[]
Pendidikan Islam	[]
Lain-lain	[]

Nyatakan

5. Adakah anda memiliki Diploma Pendidikan/Sijil Perguruan?

Ya [] Tidak []

Bahagian B: Tugas Mengajar

6. Apakah matapelajaran agama yang diajar pada tahun ini? (*Tandakan pada semua jawapan yang berkenaan*)

Pendidikan Islam	[]
Al-Quran dan al-Sunnah	[]
Tasawwur Islam	[]
Syariah Islamiyyah	[]
Usuluddin	[]
Lain-lain	[]

Nyatakan

7. Adakah anda mengajar matapelajaran akademik yang lain?

Ya [] Tidak [] *Jika tidak, sila ke soalan 9.*

8. Jika ya, apakah matapelajaran tersebut? (*Tandakan pada semua jawapan yang berkenaan*)

Bahasa Melayu	[]
Kesusasteraan Melayu	[]
Matematik	[]
Geografi	[]
Sejarah	[]
Bahasa Arab	[]
Sains	[]
Prinsip Akaun	[]
Perdagangan	[]
Pendidikan Jasmani dan Kesihatan	[]
Kemahiran Hidup	[]
Sains Rumahtangga	[]
Pendidikan Seni	[]
Pengajian Am	[]
Asas Ekonomi	[]
Pendidikan Moral	[]
Teknologi Maklumat	[]
Lain-lain	[]

Nyatakan

9. Apakah tingkatan yang anda ajar pada tahun ini? (*Tandakan pada semua jawapan yang berkenaan*)

Tingkatan 1	[]
Tingkatan 2	[]
Tingkatan 3	[]
Tingkatan 4	[]
Tingkatan 5	[]
Tingkatan 6 Bawah	[]
Tingkatan 6 Atas	[]

Bahagian C: Pengalaman Mengajar

10. Berapa lamakah anda sudah mengajar?

0-2 tahun	[]
3-5 tahun	[]
6-10 tahun	[]
11-20 tahun	[]
lebih dari 20 tahun	[]

11. Berapa lamakah anda sudah mengajar di sekolah ini?

0-2 tahun	[]
3-5 tahun	[]
6-10 tahun	[]
11-20 tahun	[]
lebih dari 20 tahun	[]

12. Apakah kategori sekolah anda?

SMKA	[]
Sekolah Menengah Agama JAIS	[]
Sekolah Islam Persendirian	[]

SEKSYEN B

Bahagian A: Konsep Bersepadu Pendidikan Islam

13. Adakah anda pernah mengikuti kursus/bengkel berkenaan dengan Pendidikan Islam Bersepadu?

Ya	[]	Tidak	[]
----	---	---	-------	---	---

14. Apakah tahap pengetahuan anda tentang Pendidikan Islam Bersepadu?

Sangat Rendah	[]
Rendah	[]
Sederhana	[]
Tinggi	[]
Sangat Tinggi	[]

15. Adakah anda menggunakan pendekatan bersepadu dalam pengajaran anda sekarang?

Ya [] Tidak []

16. Adakah anda menggunakan pendekatan bersepadu dalam pengajaran anda dahulu?

Ya [] Tidak []

Arahan: Sila jawab soalan 17 berdasarkan skala berikut dengan menandakan bulat pada nombor yang berkenaan.

- 1 Sangat tidak setuju (ST)
- 2 Tidak setuju (TS)
- 3 Tidak pasti (TP)
- 4 Setuju (S)
- 5 Sangat Setuju (SS)

Contoh:

00. Saya suka mengajar Pendidikan Islam. 1 2 3 4 **5**

Berikut adalah pandangan tentang Pendidikan Islam Bersepadu. Sila nyatakan sejauhmana anda bersetuju dengan pernyataan berikut.

17. Pendidikan Islam Bersepadu meliputi proses berikut:

	Sangat Tidak Setuju	TS	TP	S	Sangat Setuju
17.1 Menerapkan nilai-nilai murni dalam kurikulum.	1	2	3	4	5
17.2 Memupuk aspek pengetahuan, kemahiran dan nilai dalam kurikulum.	1	2	3	4	5
17.3 Mengintegrasikan aspek intelek, emosi, rohani dan jasmani dalam setiap matapelajaran.	1	2	3	4	5
17.4 Mengaitkan subjek agama Islam dengan disiplin akademik yang lain.	1	2	3	4	5
17.5 Mengabungjalinkan subjek agama dan bukan agama dalam kurikulum.	1	2	3	4	5
17.6 Mengajar berbagai mata pelajaran akademik menurut perspektif Islam.	1	2	3	4	5

Arahan: Sila jawab soalan 18 dalam ruangan yang disediakan.

18. Apakah yang dimaksudkan dengan konsep bersepadu Pendidikan Islam pada pandangan anda?

--

Arahan: Sila jawab soalan 19-21 dengan menandakan (✓) dalam ruang yang disediakan.

19. Sejauhmanakah pentingnya pelaksanaan Pendidikan Islam Bersepadu di sekolah?

Tidak penting	[]
Kurang Penting	[]
Penting	[]
Sangat Penting	[]

20. Adakah kepimpinan sekolah anda komited terhadap pelaksanaan Pendidikan Islam Bersepadu?

Tidak komited	[]
Kurang komited	[]
Tidak pasti	[]
Komited	[]
Sangat komited	[]

21. Apakah pencapaian pelaksanaan Pendidikan Islam Bersepadu di sekolah anda setakat ini?

Gagal	[]
Kurang berjaya	[]
Berjaya	[]
Sangat berjaya	[]

Bahagian B: Falsafah dan Matlamat

Arahan: Sila jawab soalan 22-26 berdasarkan skala berikut dengan menandakan bulat pada nombor berkaitan.

- 1 Sangat tidak setuju (ST)
- 2 Tidak setuju (TS)
- 3 Tidak pasti (TP)
- 4 Setuju (S)
- 5 Sangat Setuju (SS)

Sila nyatakan sejauhmanakah persetujuan anda terhadap kenyataan berikut;

	Sangat Tidak Setuju	TS	TP	S	Sangat Setuju
22. Saya percaya Falsafah Pendidikan Kebangsaan menggambarkan konsep bersepadu pendidikan Islam.	1	2	3	4	5
23. Pernyataan matlamat sekolah saya menyatakan dengan jelas konsep bersepadu pendidikan Islam.	1	2	3	4	5
24. Kurikulum sekolah saya menyumbang kepada pembangunan menyeluruh seorang insan.	1	2	3	4	5
25. Fokus sekolah saya ialah melahirkan pelajar yang seimbang.	1	2	3	4	5
26. Ko-kurikulum sekolah saya bermatlamat untuk membina seluruh potensi pelajar.	1	2	3	4	5

Arahan: Sila jawab soalan 27-34 berdasarkan skala berikut dengan menandakan bulat pada nombor berkaitan.

- 1 Gagal (G)
- 2 Kurang Berjaya (KB)
- 3 Tidak pasti (TP)
- 4 Berjaya (B)
- 5 Sangat Berjaya (SB)

Bagaimana anda menilai tahap pencapaian objektif Pendidikan Islam KBSM?

	Gagal	KB	TP	B	Sangat Berjaya
27. memperkukuhkan kemahiran membaca, memahami, menghafaz dan menghayati al-Quran.	1	2	3	4	5

28.	memperkukuh dan mempertingkatkan amalan ibadat solat dan ibadah-ibadah lain.	1	2	3	4	5
29.	membaca, memahami dan menghayati kandungan al-Quran serta menghafaz ayat-ayat yang ada kaitan dengan amalan dalam kehidupan harian.	1	2	3	4	5
30.	memahami dan menghayati kandungan hadis-hadis Rasulullah S.A.W	1	2	3	4	5
31.	memperkukuh pegangan aqidah Islamiah dan mengaitkan konsep tauhid dalam keseluruhan aspek hidup	1	2	3	4	5
32.	membina keperibadaian serta mengamalkan akhlak mulia, sifat-sifat yang terpuji dan menghindari sifat-sifat yang tercela.	1	2	3	4	5
33.	memahami konsep ibadat dan mengamalkannya dengan betul dan sempurna.	1	2	3	4	5
34.	memahami, mengambil pengajaran dan meneladani sirah Rasulullah S.A.W., para sahabat R.A dan Tamadun Islam dan	1	2	3	4	5
35.	memahami, mengamalkan dan menghayati Islam sebagai satu cara hidup.	1	2	3	4	5

Bahagian C: Kandungan dan Kaedah

Arahan: Sila jawab soalan 36-42 berdasarkan skala berikut dengan membulatkan nombor yang berkenaan.

- 1 Sangat tidak setuju (ST)
- 2 Tidak setuju (TS)
- 3 Tidak pasti (TP)
- 4 Setuju (S)
- 5 Sangat Setuju (SS)

Sejauhmanakah anda bersetuju dengan kenyataan berikut?

		Sangat Tidak Setuju	TS	TP	S	Sangat Setuju
36.	Kurikulum Pendidikan Islam (KBSM) menggambarkan kesepaduan ilmu dalam Islam.	1	2	3	4	5
37.	Kurikulum Pendidikan Islam (KBSM) menekankan pembangunan mental pelajar.	1	2	3	4	5

38. Kurikulum Pendidikan Islam (KBSM) menekankan pembangunan fizikal pelajar. 1 2 3 4 5
39. Kurikulum Pendidikan Islam (KBSM) menekankan pembangunan rohani pelajar. 1 2 3 4 5
40. Kurikulum Pendidikan Islam (KBSM) menekankan perkembangan emosi pelajar. 1 2 3 4 5
41. Keseluruhan Kurikulum Besepadu Sekolah Menengah (KBSM) selari dengan konsep bersepadu Pendidikan Islam. 1 2 3 4 5
42. Pilih metod pengajaran yang anda biasa gunakan. (*Tandakan (✓) pada semua jawapan yang berkenaan*)
- a) Hafalan []
- b) Simulasi []
- c) Penyelesaian Masalah []
- d) Syarahan []
- e) Perbincangan []
- f) Soal-Jawab []
- g) Amali []
- h) Lain-lain [] Nyatakan

Bahagian D: Penilaian

Arahan: Sila jawab soalan 43-46 dengan menandakan (✓) pada ruang yang disediakan.

43. Saya menggunakan berbagai teknik penilaian.
- Ya [] Tidak [] (*Jika tidak, sila ke soalan 45*)
44. Pilih tiga kaedah penilaian yang biasa anda gunakan pada tahun ini?
- a) Ujian bertulis []
- b) Ujian lisan []
- c) Pemerhatian []
- d) Tugas []
- e) Lain-lain [] Nyatakan
45. Adakah anda mengambilkira perlakuan pelajar dalam penilaian?
- Ya [] Tidak [] (*Jika tidak, sila ke soalan 48*)

46. Adakah kaedah penilaian yang digunakan untuk mengukur perlakuan pelajar berkesan?

Tidak berkesan []
 Kurang berkesan []
 Tidak pasti []
 Berkesan []
 Sangat berkesan []

Arahan: Sila jawab soalan 47 dalam ruangan yang disediakan.

47. Bagaimanakah kaedah penilaian dapat dimantapkan untuk menilai perlakuan pelajar dengan lebih berkesan?

Bahagian E: Masalah

Arahan: Sila jawab soalan 48-55 berdasarkan skala berikut dengan membulatkan nombor yang berkenaan.

- 1 Sangat tidak setuju (ST)
 2 Tidak setuju (TS)
 3 Tidak pasti (TP)
 4 Setuju (S)
 5 Sangat Setuju (SS)

Berikut ialah faktor-faktor yang menghalang keberkesanaan pelaksanaan Pendidikan Islam Bersepadu (KBSM) di sekolah. Sejauhmanakah anda bersetuju dengannya pernyataan berikut.

		Sangat Tidak Setuju	TS	TP	S	Sangat Setuju
48.	Definisi konsep Pendidikan Islam bersepadu yang tidak jelas	1	2	3	4	5
49.	Kurang bahan/ buku teks	1	2	3	4	5
50.	Kurang Alat Bantu Mengajar	1	2	3	4	5

51.	Saiz kelas yang besar	1	2	3	4	5
52.	Kurang kerjasama dari kepimpinan sekolah	1	2	3	4	5
53.	Kurang minat pelajar	1	2	3	4	5
54.	Kurang penglibatan ibubapa	1	2	3	4	5
55.	Persekitaran sekolah yang tidak sihat	1	2	3	4	5

Arahan: Sila jawab soalan 56 dalam ruangan yang disediakan.

56. Berikan cadangan anda untuk meningkatkan lagi pelaksanaan Pendidikan Islam (KBSM).

Nota: Maklumat di bawah tidak perlu diisi jika tidak berkenaan.

Saya akan menjalankan sejumlah kecil temubual susulan selepas soal-selidik ini. Sekiranya anda bersedia untuk ditemubual, sila isikan maklumat berikut.

Nama:

No. Tel: (rumah) (h/p)

E-mail:

Alamat:

Terima kasih di atas masa dan kerjasama yang diberikan untuk menjawab soal-selidik ini.

IBRAHIM HJ. HASHIM
Al-Maktoum Institute for Arabic and Islamic Studies
University of Abertay, Dundee,
United Kingdom.

13/9/2003



AL-MAKTOUM INSTITUTE
for
ARABIC AND ISLAMIC STUDIES

QUESTIONNAIRE FOR RELIGIOUS TEACHERS (English)

Assalamu `alaikum,

I am Ibrahim bin Hj. Hashim, Ph.D candidate at the al-Maktoum Institute for Arabic and Islamic Studies, University of Abertay Dundee, United Kingdom. I am undertaking a research for my dissertation entitled: "An Integrated Concept of Islamic Education: A Study on Muslim Religious Secondary Schools in the State of Selangor, Malaysia". This questionnaire is considered as an integral part of my research. Also, the findings of this survey will contribute to the future improvement of Islamic Education in Malaysia. Therefore, I really hope your cooperation and your honest answers in order to get genuine information. All information will be treated as strictly confidential. Thank you for your time and cooperation.

Instruction: Please answer the questions no.1-16 by ticking (✓) in the appropriate space.

SECTION A

Part A: Teacher Background

1. What is your sex?
 Male []
 Female []

2. What is your age?
 Less than 29 []
 30-39 []
 40-49 []
 50-59 []
 more than 60 []

3. What is your highest level of education/qualification?
 SPM []
 SPTM []
 Bachelor []
 Master []
 PhD []
 Other [] Please specify

4. What field of study did you take during the above education?

Syariah	[]
Usuluddin	[]
Da'wah	[]
Al-Quran and al-Sunnah	[]
Islamic Education	[]
Others	[] Please specify

5. Do you have Diploma or Certificate of Education?

Yes	[]
No	[]

Part B: Teaching Work

6. What religious subjects do you teach this year?

Islamic Education	[]
Al-Quran and al-Sunnah	[]
<i>Syariah Islamiyyah</i>	[]
Islamic Worlview	[]
<i>Usuluddin</i>	[]
Other	[] Please specify

7. Do you teach non-religious subjects?

Yes	[]
No	[] If no, please skip to question no. 9.

8. If yes, what are the subjects?

Malay Language	[]
Malay Literature	[]
Mathematics	[]
Geography	[]
History	[]
Arabic Language	[]
Science	[]
Principle Account	[]
Commerce	[]
Physical and Health Education	[]
Living Skills	[]
Art Education	[]
Home Science	[]
General Studies	[]
Basic Economics	[]
Moral Education	[]
Information Technology	[]
Others	[] Please Specify

9. What form do you teach this year?
- | | | |
|---------|---|---|
| Form I | [|] |
| Form 2 | [|] |
| Form 3 | [|] |
| Form 4 | [|] |
| Form 5 | [|] |
| Lower 6 | [|] |
| Upper 6 | [|] |

Part C: Teaching Experience

10. How long have you been teaching?
- | | | |
|--------------------|---|---|
| 0-2 years | [|] |
| 3-5 years | [|] |
| 6-10 years | [|] |
| 11-20 | [|] |
| more than 20 years | [|] |
11. How long have you been working in this school?
- | | | |
|--------------------|---|---|
| 0-2 years | [|] |
| 3-5 years | [|] |
| 6-10 years | [|] |
| 11-20 years | [|] |
| more than 20 years | [|] |
12. What type of your school?
- | | | |
|--|---|---|
| National Religious Secondary School (SMKA) | [|] |
| JAIS Religious School | [|] |
| Private Religious Schools | [|] |

SECTION B

Part A: The Concept of Integrated Education

13. Did you ever attend the course/workshop on integrated education?
- | | | |
|-----|---|---|
| Yes | [|] |
| No | [|] |
14. What is your level of knowledge in integrated Islamic education?
- | | | |
|-----------------|---|---|
| Very high | [|] |
| High | [|] |
| Moderately high | [|] |
| Average | [|] |
| Low | [|] |

15. Do you use an integrated approach in your teaching now?
Yes []
No []
16. Did you use an integrated approach in your teaching before?
Yes []
No []

Instruction: Please answer the questions 17 by circling the appropriate number based on the following scale.

- 5 Strongly Agree (SA)
- 4 Agree (A)
- 3 Uncertain (U)
- 2 Disagree (D)
- 1 Strongly Disagree (SD)

17. The following statements are the views of integrated Islamic education.
Indicate how strongly you agree or disagree with each statement by ticking in the provided space.

	SA	A	U	D	SD
17.1. Incorporating values across the curriculum.	5	4	3	2	1
17.2. Inculcating knowledge, skill and values in the curriculum.	5	4	3	2	1
17.3. Incorporating intellectual, emotional, spiritual and physical aspects in all subject areas.	5	4	3	2	1
17.4. Connecting religious subjects with other academic discipline.	5	4	3	2	1
17.5. Integrating religious and non-religious subjects in the curriculum.	5	4	3	2	1
17.6 Teaching different subjects within Islamic framework.	5	4	3	2	1

18. What is the meaning of an integrated concept of Islamic Education from your point of view?
-

.....

.....

.....

.....

.....

.....

Instruction: Please answer the questions no.16-18 by ticking (✓) in the appropriate space.

19. How important is the implementation of integrated Islamic education?

Very important	[]
Important	[]
Somewhat important	[]
Not important at all	[]

20. How committed is the management of your school to the implementation of the Integrated Education?

Highly committed	[]
Committed	[]
Slightly committed	[]
Not committed at all	[]

21. How do you rate the achievement of the implementation of integrated education in your school so far?

Very successful	[]
Successful	[]
Slightly Successful	[]
Fail	[]

Part B: Philosophy and Objective

Instruction: Please answer the questions 19- 23 by circling the appropriate number based on the following scale.

- 5 Strongly Agree (SA)**
- 4 Agree (A)**
- 3 Uncertain (U)**
- 2 Disagree (D)**
- 1 Strongly Disagree (SD)**

Please indicate the extent of your agreement with the following statements.

	SA	A	U	D	SD
22. National Philosophy of Education reflects the integrated concept of Islamic education.	5	4	3	2	1
23. My school's statement of purpose clearly articulates the integrated concept of Islamic education.	5	4	3	2	1

24. My school's curriculum contributes to the holistic development of the individual. 5 4 3 2 1
25. Balanced development of the students personality is the focus of my school. 5 4 3 2 1
26. The extra curricular activities aims at building the whole potentials of students. 5 4 3 2 1

Instruction: Please answer the questions 27-34 by circling the appropriate number based on the following scale.

- 1 Fail (F)
 2 Slightly Successful (SS)
 3 Uncertain (U)
 4 Successful (S)
 5 Very Successful (VS)

How do you rate the achievement of the objectives of Islamic Education in Integrated Curriculum of Secondary School (ICSS)?

- | | VS | S | U | SS | F |
|---|----|---|---|----|---|
| 27. Developing the skill of reciting, understanding, memorizing and practicing the Qur'an. | 5 | 4 | 3 | 2 | 1 |
| 28. Strengthening and improving the performance of <i>solat</i> (prayer) and other religious obligations. | 5 | 4 | 3 | 2 | 1 |
| 29. Reciting, understanding and practicing the content of the Qur'an and memorizing the verses which related to daily life. | 5 | 4 | 3 | 2 | 1 |
| 30. Understanding and practicing the lessons from <i>Hadith</i> in life. | 5 | 4 | 3 | 2 | 1 |
| 31. Strengthening the <i>aqidah</i> (belief) and translating the concept of <i>Tawhid</i> in all aspects of life. | 5 | 4 | 3 | 2 | 1 |
| 32. Developing personality and practising good ethical values. | 5 | 4 | 3 | 2 | 1 |

- | | | | | | |
|---|---|---|---|---|---|
| 33. Understanding the concept of <i>ibadah</i> and practicing it correctly. | 5 | 4 | 3 | 2 | 1 |
| 34. Understanding and taking lessons from the life of the Prophet, His companions and Islamic civilization. | 5 | 4 | 3 | 2 | 1 |
| 35. Understanding and practicing Islam as a way of life. | 5 | 4 | 3 | 2 | 1 |

Part C: TEACHING CONTENT AND TECHNIQUE

Instruction: Please answer the questions 36- 42 based on the following scale.

- | | |
|---|-------------------------------|
| 5 | Strongly Agree (SA) |
| 4 | Agree (A) |
| 3 | Uncertain (U) |
| 2 | Disagree (D) |
| 1 | Strongly Disagree (SD) |

Please indicate the extent of your agreement with the following statements by circling the appropriate number.

- | | SA | A | U | D | SD |
|---|----|---|---|---|----|
| 36. My school's curriculum reflects the unity of knowledge in Islam. | 5 | 4 | 3 | 2 | 1 |
| 37. My school's curriculum emphasises on mental development of students. | 5 | 4 | 3 | 2 | 1 |
| 38. My school's curriculum emphasises on physical development of students. | 5 | 4 | 3 | 2 | 1 |
| 39. My school's curriculum emphasises on spiritual development of students. | 5 | 4 | 3 | 2 | 1 |
| 40. My school's curriculum emphasises on emotional development of students. | 5 | 4 | 3 | 2 | 1 |
| 41. The overall curriculum is aligned with the integrated concept of Islamic education. | 5 | 4 | 3 | 2 | 1 |

42. Tick the teaching methods you always use?

- | | |
|------------------------|-------|
| a) Memorisation | [] |
| b) Simulation | [] |
| c) Problem Solving | [] |
| d) Lecture | [] |
| e) Discussion | [] |
| f) Question and Answer | [] |
| g) Practical | [] |
| h) Others | [] |

PART D: ASSESSMENT

Instruction: Please answer the questions no.43-46 by ticking (✓) in the appropriate space.

43. I use a variety of assessment techniques.

- Yes []
 No [] (If no, please skip to question 45)

44. Which three assessment techniques you commonly used this year?

- | | |
|----------------------|----------------------------|
| a. Written exam | [] |
| b. Oral presentation | [] |
| c. Quiz | [] |
| d. Assignment | [] |
| e. Others | [] Please specify |

45. Do you agree that the student character should be included in the student assessment?

- Yes []
 No [] (If no, please skip to question 48)

46. What is your assessment technique to evaluate student behaviour effectively?

- | | |
|----------------|-------|
| Not effective | [] |
| Less effective | [] |
| Uncertain | [] |
| Effective | [] |
| Very effective | [] |

47. How to improve the student’s behavioural assessment?

.....

.....

.....

.....

.....

.....

PART E: PROBLEMS

Instruction: Please answer the questions 44- 48 by circling the appropriate number based on the following scale.

- 1 Strongly Disagree (SD)**
- 2 Disagree (D)**
- 3 Uncertain (U)**
- 4 Agree (A)**
- 5 Strongly Agree (SA)**

The following factors are the problems which might hinder the effectiveness of the implementation of integrated Islamic Education. Please indicate your level of agreement by circling the appropriate number.

	SA	A	U	D	SD
48. Unclear definition of the integrated concept of Islamic education.	1	2	3	4	5
49. Lack of materials/textbooks to be referred to.	1	2	3	4	5
50. Lack of teaching aids.	1	2	3	4	5
51. Big size of class.	1	2	3	4	5
52. Lack of cooperation from school management.	1	2	3	4	5
53. Lack of interest among the students	1	2	3	4	5
54. Lack of parents’ participation	1	2	3	4	5
55. Undesirable school environment	1	2	3	4	5

Instruction: Please elaborate your answer for the following questions.

56. What is your suggestion to improve the implementation of integrated concept of Islamic education in general?

OPTIONAL:

Please fill the following information if you are interested to be involved in the follow-up interview.

Name:

Telephone Number: (home) (h/p)

E-mail:

Address:

Thank you very much for your time and cooperation.

Wassalam.

*IBRAHIM BIN HJ. HASHIM
Al-Maktoum institute for Arabic and Islamic Studies
University of Abertay, Dundee.
United Kingdom.*

13/9/2003

Appendix 7a

Interview Schedule for Headteachers/Education Officers

TEMUBUAL UNTUK PENGETUA/PEGAWAI PENDIDIKAN ISLAM

Nama Sekolah:

Nama Responden:

Tarikh:

Masa:

Terima kasih kerana meluangkan masa untuk ditemubual. Maklumat yang diberikan akan menyumbang ke arah memantapkan pelaksanaan Pendidikan Islam di sekolah. Temubual ini juga merupakan kaedah pengumpulan data yang penting untuk penyediaan tesis saya yang bertajuk "*The Integrated Concept of Islamic Education: A Study On Islamic Religious Schools in the State of Selangor, Malaysia.*" Fokus penyelidikan saya ialah mengkaji tentang keserasian konsep bersepadu Pendidikan Islam dan kurikulum Pendidikan Islam (KBSM) yang dilaksanakan di sekolah-sekolah agama. Maklumbalas dari tuan/puan akan dirahsiakan. Temubual ini dijangkakan mengambil masa kira-kira 45 minit. Adakah tuan/puan mempunyai sebarang soalan?

A. Demografi

1. Apakah kelulusan akademik tuan/puan yang tertinggi?
2. Apakah kelayakan professional yang dimiliki?
3. Berapa lamakah tuan/puan telah memegang jawatan ini?
4. Berapa tahunkah tuan/puan sudah berkhidmat di sini?
5. Apakah gred sekolah tuan/puan?
6. Enrolmen
 - a) Jumlah guru
 - b) Jumlah guru agama
 - c) Jumlah pelajar

B. Konsep Pendidikan Islam Bersepadu

7. Bolehkah tuan/puan jelaskan tentang Konsep Bersepadu Pendidikan Islam?
8. Bolehkah tuan/puan jelaskan tentang tujuan Pendidikan Islam (KBSM)?
9. Adakah terdapat ketidakserasian di antara sistem pendidikan 'sekular' dan sistem pendidikan Islam?

10. Adakah penting untuk diperkenalkan Konsep Bersepadu Pendidikan Islam? Jika begitu, kenapa?

C. Kurikulum: Kandungan dan Kaedah

11. Sila jelaskan polisi sekolah/jabatan tuan/puan berkenaan dengan kurikulum?
12. Sila jelaskan tentang Pendidikan Islam dalam Kurikulum Bersepadu Sekolah Menengah (KBSM)? Bagaimana ia dilaksanakan di sekolah?
13. Sila jelaskan polisi sekolah/jabatan tuan/puan berkenaan dengan kaedah pengajaran dan bagaimana ia dapat mencapai tujuan Pendidikan Islam?

D. Penilaian

14. Sila jelaskan polisi sekolah/jabatan tuan/puan berkenaan penilaian pelajar?
15. Adakah tuan/puan bersetuju untuk mengambilkira akhlak pelajar dalam penilaian mereka? Bagaimana untuk menilainya?

E. Masalah

16. Adakah tuan/puan menghadapi sebarang masalah/kekangan dalam melaksanakan Pendidikan Islam KBSM?

F. Persepsi

17. a) Sila jelaskan tentang perubahan yang telah tuan/puan lakukan untuk memantapkan Pendidikan Islam di sekolah tuan/puan?
- b) Adakah sebarang impak kepada kaedah/pembelajaran dan pencapaian pelajar/sikap pelajar dan guru-guru?

G. Cadangan

18. Apakah cadangan tuan/puan untuk memantapkan lagi pelaksanaan Pendidikan Islam KBSM di sekolah?

Terima kasih sekali lagi kerana meluangkan masa tuan/puan untuk ditemubual.

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28/8/2003

**INTERVIEW SCHEDULE FOR HEADTEACHERS/
EDUCATION OFFICERS**

School:

Respondent's Name:

Date:

Time:

Thank you for your time to be interviewed. The information you share will provide insight into how to improve the implementation of Islamic Education in our schools. This interview is an integral part of my research entitled "An Integrated Concept of Islamic Education: A Study on Islamic Religious Schools in the State of Selangor, Malaysia." Your responses to the questions will remain confidential. The interview will take approximately 45 minutes. Do you have any question?

A. Demography

1. What is your highest qualification?
2. Do you have any professional qualification?
3. How long have you been holding this post?
4. How many years have you been here?
5. What is your School's Grade?
6. Enrolment of
 - a) Teacher
 - b) Religious teacher
 - c) Student

B. The Concept of Integrated Islamic Education

7. What is your understanding of the Integrated Concept of Islamic Education?
8. What do you think the goal and importance of an Integrated Islamic Education?
9. Is there any incompatibility between the 'secular' and Islamic educational systems?
10. Is it important to introduce the Integrated Concept of Islamic Education? If so, why?

C. Curriculum: Content and Instruction

11. Please describe your school's/department's policies related to curriculum.
12. Please describe the Islamic Education in the Integrated Curriculum of Secondary School (ICSS)? How do you implement it at your school?
13. Please describe your school's/department's policies related to teaching instruction and how it helps to achieve the outcome of Islamic Education?

D. Assessment

14. Please describe your school's/department's policies related to assessment.
15. Do you agree to include student's character in the assessment? How to assess it?

E. Problem

16. Do your school/department face any problem in implementing the ICSS Islamic Education?

F. Perception

17. a) Please describe the changes that have been made in the past three years to improve Islamic Education in your school.
b) What impact, if any, have they had on instruction/ on student learning and achievement/ on student attitudes/ on teachers?

G. Suggestion

18. Do you have any suggestion to improve the implementation of the Islamic Education from integrated framework?

Thank you for taking your time to talk with me.

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United Kingdom.*

19/8/2003

LIST OF SCHOOLS INVOLVED IN THE STUDY

a) National Secondary Religious Schools

NO	SCHOOL	TEL. NO
1*	KOLEJ ISLAM SULTAN ALAM SHAH	03- [REDACTED]
2*	SEKOLAH MENENGAH AGAMA PERSEKUTUAN KAJANG.	03- [REDACTED]
3	SMKA MAAHAD HAMIDIAH KAJANG	03- [REDACTED]
4	SMKA KUALA SELANGOR	03- [REDACTED]
5	SMKA SIMPANG LIMA	03- [REDACTED]

b) Selangor Islamic Department's Schools

NO	SCHOOL	TEL. NO
1	SAM RAWANG	03- [REDACTED]
2	SAM HULU LANGAT	03- [REDACTED]
3	SAM SUNGAI SELISEK	05- [REDACTED]
4	SAMT KUALA KUBU BHARU	03- [REDACTED]
5	SAM HISHAMUDDIN	03- [REDACTED]
6	SAMT HISHAMUDDIN	03- [REDACTED]
7	SAM UNWANUS SAADAH	03- [REDACTED]
8	SAMT TENGKU AMPUAN RAHIMAH	03- [REDACTED]
9	SAM JERAM	03- [REDACTED]
10	SAM SERI DESA	03- [REDACTED]
11	SAM BESTARI	03- [REDACTED]
12	SAM PAYA JARAS	03- [REDACTED]
13	SAMT TENGKU AMPUAN JEMAAH	03- [REDACTED]
14	SAM BAGAN TERAP	03- [REDACTED]
15	SAM MUHAMMADIAH	03- [REDACTED]
16	SAM PARIT BARU	03- [REDACTED]
17	SAM PASIR PANJANG	03- [REDACTED]
18	SAM SUNGAI HAJI DORANI	03- [REDACTED]
19	SAM TENGKU AMPUAN JEMAAH	03- [REDACTED]
20	SAMT SULTAN SALAHUDDIN ABDUL AZIZ SHAH	03- [REDACTED]
21	SAM SUNGAI MERAB LUAR	03- [REDACTED]

* Boarding school

LIST OF RESPONDENTS IN THE INTERVIEWS**a) Headteachers/Deputy Headteachers**

NO	SCHOOL	DATE	TIME
1		15/09/2003	10.55 AM
2		16/09/2003	10.20 AM
3		17/09/2003	8.25 AM
		17/09/2003	12.00 PM
5		18/09/2003	8.45 AM
6		19/09/2003	8.30 AM
7		23/09/2003	8.10 AM
8		23/09/2003	11.00 AM
9		24/09/2003	8.15 AM
10		25/09/2003	8.00 AM
11		26/09/2003	8.40 AM
12		29/09/2003	9.15 AM

b) Education Officers

NO.	OFFICE	DATE	TIME
1		26/09/2003	4.00 PM
2		27/09/2003	10.55 AM

The last four pages of the e-thesis, containing letters in Malay language, have been removed in order not to disclose sensitive information